

# The Baptist Record

THY KINGDOM COME

OLD SERIES  
VOLUME L

JACKSON, MISS., November 15, 1928

NEW' SERIES  
VOLUME XXX. No. 46

It is said that Dr. S. E. Tull, of Pine Bluff, Ark., goes to Middleborough, Ky., pastorate Dec. 1st.

The Sunday School Board will publish a biography of Dr. George W. McDaniel, written by his wife.

Thanks to brother O. H. Richardson, who shows his approval of The Baptist Record by sending in new subscriptions.

Brother Jewell H. Kyzar, who is attending the Seminary at Louisville, has become Associate Pastor of Clifton Church, Louisville.

No reports of disorder in Mississippi on election day is a tribute to the sanity of our people in a time when the situation was very tense.

Congratulations to Editors Pitt, Johnson, Johnston, Freeman, Routh, Masters, Brown and Maidens. The rest of us did our best, but were not so successful.

Mr. D. Curtis Hall has resigned as evangelistic singer of the Convention Board to accept the position of Educational Director in Labelle Church, Memphis.

Pastor L. A. Materne has resigned at Lumberton to accept the call to Oakdale, La. We are sorry to lose him, for his work has been effective. He returns to his native state.

The Southern Sentinel says that Rev. J. B. Parker has accepted the call to Ripley Church, beginning the third Sunday in November. He comes from Ridgely, Tenn., and is welcome.

During the nine years in which Dr. Finley F. Gibson has been pastor of the Walnut Street Church, Louisville, Kentucky, he has welcomed into the membership 3,044 new members. The membership has grown in nine years from 1,108 to 2,618. The current expenses have increased from \$8,719 to \$38,578, and the contributions for missions and benevolences from \$10,905 to \$32,343.—Western Recorder.

On Monday, Nov. 5th., Dr. B. D. Gray closed his work with the Home Mission Board as Acting Treasurer, but continues, as previously announced, as Secretary emeritus, until the meeting of the Convention next May. Dr. Arch C. Cree of Atlanta, Georgia, was elected Acting Treasurer. Dr. Cree is the Executive Secretary of the Georgia Baptist Board and has been loaned by the Georgia Board, without salary cost, to the Home Mission Board, and is serving temporarily as Executive Secretary and Treasurer of the Home Mission Board under the Committee of Six, which is in charge of the Home Board affairs.

Just closed four weeks tent campaign at Madisonville, Texas. Preached in every school in the county. Preached four times a day for four weeks. Drew people to the tent from every community in the county. Rev. C. F. Andrews, who used to be at Braxton, Miss., had charge of the music. He is a good song leader. He sings only the old hymns of worship and adoration. People love them. They create an atmosphere to preach on. Am now at Huntsville, Texas. We go next to Alto, Texas.

A. D. Muse.

## NOTICE!

We no longer handle Church Collection Envelopes. Churches desiring envelopes may secure them from the Baptist Sunday School Board, Nashville, Tenn.

Pastor M. J. Derrick of Bowmar Ave. Church, Vicksburg, has presented his resignation to the church, but no action has been as yet taken on it. He has done a sacrificial and constructive work in this difficult field.

The Committee on Arrangements for the meeting of the Southern Baptist Convention will recommend that the Convention in Memphis meet Friday, May 10, at 9:30 A. M. instead of having the opening session at night.

Bro. A. C. Ales of Batesville believes that God has answered the prayers of His people and hopes that prayer may be continued that our State may be freed from the leadership of corrupt men.

Dr. S. G. Posey has just concluded a good meeting in First Church, Biloxi, where he was formerly pastor. He preached for ten days a series of sermons on the Leadership of the Holy Spirit to good audiences. The church is earnestly trying to locate a pastor.

No news has come from the Foreign Mission Board as to whether or not Dr. Solon B. Cousins accepts the position of Executive Secretary of the Board. He was elected a month or more ago. Dr. Cousins has been for some years the honored pastor of Second Baptist Church, Richmond, and is thoroughly interested in and familiar with the work of the Board.

Last Sunday, first Sunday in November, being my regular preaching time with Oak Grove, Smith County, and Beulah, Simpson County, I preached at Oak Grove Saturday morning and in the evening at Beulah, then went to D'Lo Hospital to see a sick lady, then preached at Beulah at night. One fine young man was converted and joined the church. I baptized him Sunday morning, preached at Beulah in the morning and in the evening at Oak Grove, then at night at Goshen. I also visited five other sick folks in the two days. I arranged with both churches to take offering next Sunday, Baptist Honor Day.—D. W. Moulder.

Brockhaven Church recently passed four resolutions; first, admitting the moral and legal obligations of Southern Baptists to pay the amount of the Carnes defalcation; expressing the willingness of Brockhaven Church to assume its share of these losses; asking for satisfactory evidence for the safe-keeping and proper distribution of such funds; and calling on the Home Board members to resign. It is a fact that the handling of this matter is not now in the hands of the Home Board, but is under the direction of Dr. A. C. Cree and a specially appointed Committee of six men, selected under the supervision of the Executive Committee of the Southern Baptist Convention. The money is handled by those heretofore unconnected with the Home Board. This is not to reflect on the Home Board, but to satisfy even the most cautious.

A. J. Moncrief of Decatur, Ga., succeeds T. L. Holcomb as pastor of First Church, Sherman, Texas.

Evangelist J. B. DeGarmo's address is 35 South Evergreen, Memphis, Tenn. He is prepared to assist in revivals, bringing his singer or not as the church prefers.

Home-coming day at Mississippi College attracted a good crowd of old friends and new prospects last Saturday. An interesting program of music, speeches and athletics pleased the visitors.

Our people are meeting this week in Convention in Meridian. We hope to carry a full report of the meeting next week. Many other State Conventions in the South are meeting at the same time.

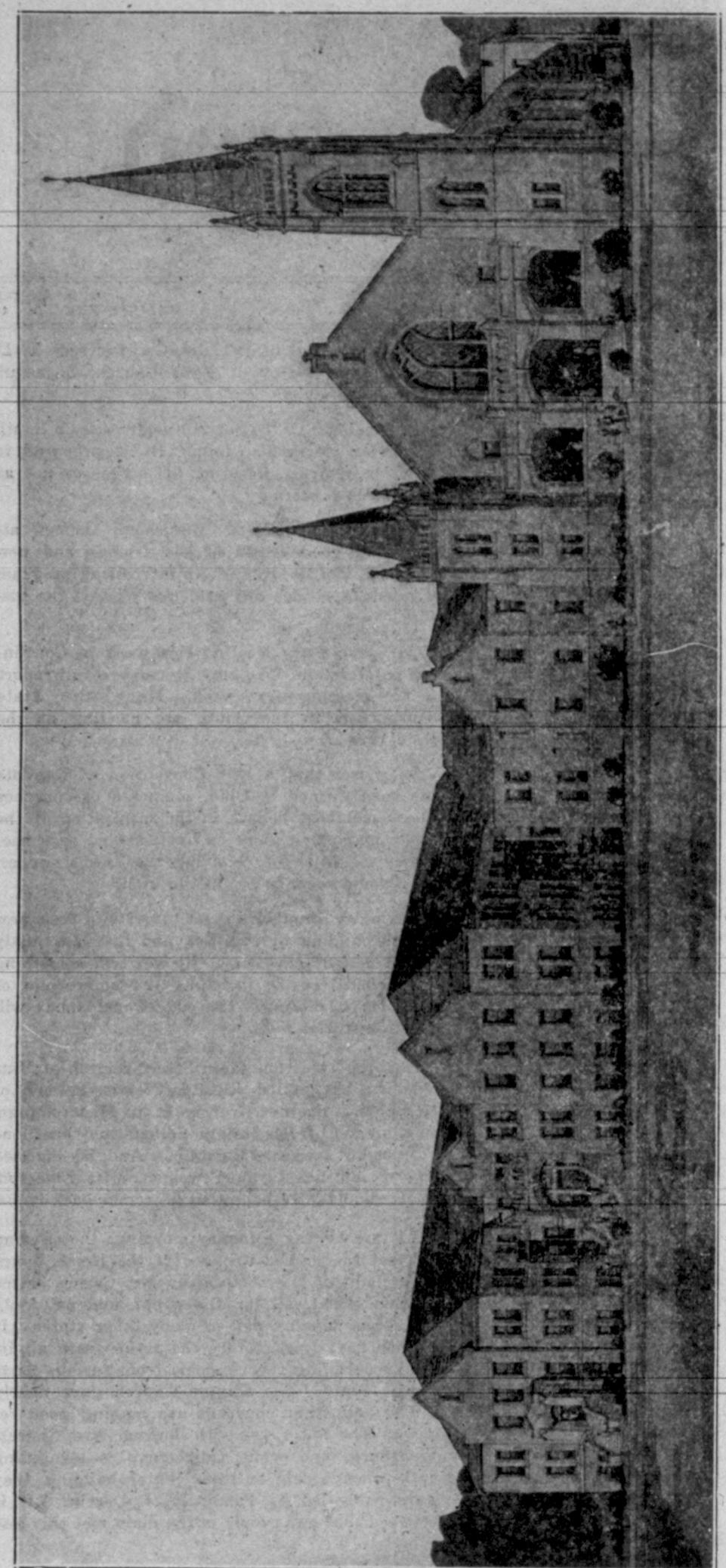
It is said that a new Convention of Baptists has been formed in Ohio, composed of churches whose members believe in the inspiration of the Bible, immersion alone as baptism and as a necessary condition of receiving the Lord's supper. This would seem to be the old kind.

Lexington Baptists expect to get into their new church building by Jan. 1st, and they are justly proud of their new home. It will cost something like \$30,000 beside including the auditorium of the former building. The educational annex will be three stories high.

It is reported that Main Street Church of Hattiesburg has called Rev. J. Norris Palmer of Memphis. Brother Norris is a Mississippian, an alumnus of Mississippi College and has done a splendid work in Memphis. And he married one of our finest young women, Miss Emerson, of Hernando. He hope that he comes back home.

At this writing (Monday morning) the offering to meet the immediate need of the Home Board on account of the stealing by Mr. Carnes seems to have done well in Mississippi, and we doubt not it has done as well in many other states. It will be next week before the returns are all in, but encouraging reports come from various parts of the State. The Clinton Church gave nearly \$1,000 and other churches are making good reports. The editor was with Bowmar Ave. Church, Vicksburg, and while this group is struggling with a heavy debt on their church building, they were nobly led by Pastor M. J. Derrick. It is believed that our people in the main met this test nobly.

Dr. W. W. Hamilton and Mr. Jenisen of the B. B. I. assisted Pastor J. E. Wills in a meeting at Main St. Church, Hattiesburg. It was said to be a good meeting, but the brethren have been modest about publishing results. At the same time Dr. H. L. Martin and Joe Canzoneri assisted Dr. Marriner at the First Church. The meeting was specially helpful to the church members of whom 400 have been received since Dr. Marriner became pastor. Also Dr. R. L. Lemons and brother Cooper assisted in the meeting at Fifth Avenue where Brother Youngblood is pastor. Immanuel Church had Dr. B. Locke Davis with them in a meeting. These simultaneous meetings greatly strengthened the cause in Hattiesburg.



FIRST CHURCH BUILDING, COLUMBUS

This cut shows the architect's drawing of the old building as it now stands with the new educational building, which we are to build, joined thereto. The new building, with what additional facilities the old building will supply, will provide ample for a Sunday School of more than two thousand and for all other educational and social features of our church life. It will be thoroughly modern in every respect, the last word in church architecture. It will be of interest to the Baptist patrons of M. S. C. W. to know that we are providing this building program to take care of at least 500 college girls. This provision adds about one-third to the cost of the entire project. There are 472 Baptist girls at M. S. C. W. now. Our present Sunday School enrollment is 1,547.

—J. D. Franks.

Some people who talk over the telephone ought to take lessons in elocution. And then what about courtesy?

The Ole Miss Baptist is an interesting publication gotten out every week by the Student Department of the Oxford Baptist Church. It shows ingenuity and purpose.

Broadway Church, Knoxville, Tenn., had Dr. J. W. Ham with them in a meeting just before the national election. He did not shun the subject of prohibition. There were between 60 and 70 additions.

President Clarence A. Barbour, of Rochester Seminary, succeeds Dr. Faunce as president of Brown University.

Missouri Baptists went \$20,000 beyond the mark they had set for the year just closed. The Word and Way expresses great appreciation of Secretary J. Benj. Lawrence.

One man offers to make up all the subscriptions The Baptist Record has lost in his county on account of its stand in recent campaign. The number will not exceed a dozen in any county except two.

## PRAY FOR ME

There is a striking contrast between the first and the eleventh verses of the ninth chapter of the Acts. Let us put them side by side. "But Saul, yet breathing threatening and slaughter against the disciples of the Lord"—"Go and inquire for one named Saul: for behold, he prayeth." In the first verse Saul is "breathing threatening and slaughter" and in the second he is "breathing a prayer." What made the change? Saul had met the Lord and talked with Him face to face and the whole course of his life was changed.

Paul started his Christian life in the right way. He started it praying. The first words he spoke after he saw the risen Christ were a prayer. "Who art thou, Lord?" "What shall I do, Lord?" The sign which Ananias was to recognize him was, "Behold, he prayeth."

As the apostle started his Christian life so he continued to the end. One can not read his letters nor study his life without being deeply impressed by the vital place which prayer occupied in his ministry. Paul was no recluse living apart from the world of men and affairs a life of meditation. Neither was he a man depending upon his own energy and eloquence for the accomplishment of spiritual results. In his unique ministry the prayer of faith and the labor of love were twin sisters. Every sermon, every letter, every deed, every thought of others was vitalized by unceasing prayer.

Two or three years before he visited Rome he could write. "God is my witness how unceasingly I make mention of you in my prayers." Speaking of his Jewish brethren he could say, "My heart's desire and supplication to God is for them, that they may be saved." Writing from his Roman prison to the church at Ephesus three or four years after he left Ephesus he could say, "I cease not to give thanks for you making mention of you in my prayers." And again, "I bow my knees unto the Father that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man."

To the Phillipians he wrote, "And this I pray, that your love may abound yet more." And to the Colossians, "we do not cease to pray and make request for you." To the Thessalonians he wrote, "We give thanks to God always for you all, making mention of you in our prayers." These are a few of many windows through which we can get a glimpse of Paul's prayer life. Often these statements are followed by the words of the prayers which he prayed.

Not only did Paul himself pray but he links up with him in this ministry of intercession for individuals and all the churches Silvanus, Timothy, Titus, Epaphras and other co-workers. Paul and his companions were not only fellow-workers and fellow-soldiers in the ministry of preaching the Gospel of Christ but they were equally fellow-workers in the ministry of intercessory prayer. Tireless as were his efforts, boundless as was his energy, widespread as were his missionary travels, matchless as was his persuasive eloquence, fervent as was his ability, still there is no adequate explanation of the marvelous result of the ministry of Paul and his companions if we fail to recognize the fact that through the prayer of faith the boundless energy of infinite grace wrought with them in their ministry of redemption. As Benjamin Franklin "tore the lightning from the sky" and pointed the way whereby its mighty power might be made to minister to the wants of men, even so Paul and his companions availed themselves of spiritual forces far more dynamic than lightning for the redemption of men.

Paul prayed. Paul's companions prayed. But let us follow Paul a step further in this fellowship of prayer. Paul constantly appealed to individual Christians and to the churches to support him and his companions by their prayers. To the church at Colossae he wrote, "Continue

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steadfastly in prayer, watching therein with thanksgiving; withal praying FOR US also, that God may open unto us a door for the word." To the Philippians he wrote, "For I know that this (all my present trials and sufferings) shall turn out to my salvation, through YOUR SUPPLICATION and the supply of the Spirit of Jesus Christ." The supply of the Spirit is the answer to their prayers. While still a prisoner he wrote to his friend Philemon, "I hope that THROUGH YOUR PRAYERS I shall be granted unto you." In his letter to the church at Ephesus in portraying "the whole armor of God" which God had "given" but which they were individually to "take up" and "put on" Paul places prayer along side "the sword of the Spirit, which is the word of God" as being the only offensive weapons of Christian warfare. "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, AND ON MY BEHALF, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel."

And once more we find him writing "to all that are in Rome, beloved of God, called to be saints," a church which he had not yet visited but among whom he no doubt had personal friends one of whom had been converted under his ministry in Corinth or Ephesus. "Now I beseech you, brethren, by our Lord Jesus, and by the love of the Spirit, that ye strive together with me in your prayers to GOD FOR ME." Could the apostle have appealed for prayer in more forceful language?

I wonder what part of the success of the apostle Paul's ministry may be credited to the "bountiful supply of the Spirit of Jesus Christ" in response to the prevailing prayers of those who rallied around him? The answer cannot be figured out mathematically, but just as Finney and Moody and every other man who has helped to lift the world a little nearer to God have attributed a large part of the success of their ministry to the power of prayer even so the great apostle, by the earnestness and constancy with which he plead for support in prayer manifested his faith in the necessity of prayer and its efficacy.

Paul's daring ministry, his imperial plans, his magnificent success, his sufferings, his sacrifices, his imprisonment and above all his triumphant faith in the ultimate victory of Jesus Christ—"For He must reign, till He hath put all his enemies under His feet"—inspired faith and called forth a mighty volume of unceasing prayer.

My thoughts go back twenty-five or thirty years and I remember as a student, with what earnestness I used to pray for the missionaries I knew and for those I had never seen. Christ's program for world redemption was to me the most challenging thing that had ever come into my life. How I longed by prayer and by personal service to help Him. I wonder if my life has any power to inspire the friends of Christ to pray? I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf.

More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain. If knowing God, they lift not hands of prayer both for themselves and those who call them friend? For so the whole round earth is every way bound by gold chains about the feet of God.

—W. Eugene Sallee

The members of what was Thomas E. Quin and Mrs. W. O. Lawrence Sunday School classes present to the Calhoun City Baptist Church two lights erected in front of the church in Calhoun City. A. D. Wright.

"BRING A CHAIR FOR JESUS"  
W. W. Hamilton, Baptist Bible Institute

In a Christian home in South Carolina the father lay critically ill with double pneumonia, and the good doctor regarded the case as so hopeless that he avoided any conference with the aged grand-mother who had come in answer to the message of distress. At every visit the physician saw the patient losing ground, and finally told the loved ones that the case had passed beyond all human help.

The grand-mother knew and trusted the Great Physician, and leading the children of the home into the dining room, she told them of their only hope, and requested them to join her in prayer for their father. She asked, "What is the first thing to do before we pray?" Much to the good woman's surprise the smallest child said, "Bring a chair for Jesus". The grand-mother said, "All right, bring one", and the little girl dragged another chair into the circle. Later the good woman told the writer, "I never prayed so really in my life before." Soon after, the physician came once more, and this time hunted out the loved ones and said, "Wonderful to tell, he is better", and in a short while the father was well and strong.

A place for Jesus? Surely, surely! In our worship, in our singing, in our praying, in our anxiety, in our sorrows; but, how about our joys? We cannot forget Christ on Thanksgiving Day, but do we give him a place when we make our "Christmas gifts"? This year, maybe for the first time, let us bring a chair for Jesus, and give him a real and worthy place in our home circle.

Southern Baptists are this year to make a Christmas gift to Jesus. Every one in our homes will be remembered. We will also send gifts to other loved ones and friends. The postman and news-boy and grocery boy and even the garbage man will receive something. We surely will want to do just as much for Jesus as for any other loved friend. How happy we shall be, and how happy all Christian workers will be, and how happy Jesus our Saviour will be! We will not only make room for Jesus at Christmas, but our gift to him and to the cause for which he came and taught and lived and died shall be first, and shall be sacrificial and shall have in it the joy of Christmas.

"I gave, I gave my life for thee;  
What hast thou given for me?"

BRIEF TESTIMONY CONCERNING THE DEITY OF OUR LORD JESUS CHRIST

In the beginning was the word, and the word was God. All things were made by Him: and the word was made flesh. He was and is the living word; the eternal word. He testified concerning Himself: "Before Abraham was, I am". He appeared unto Abraham in the form of a man and in the form of an angel on several occasions. He talked with Abraham face to face as he plead with Him to spare the City of Sodom for Lot's sake. He spoke to him again out of heaven when he was about to slay his son, Isaac, and said: "Abraham, Abraham, lay not thy hand upon the lad". And when he called the second time He gave to Abraham the wonderful promise and oath of blessing found recorded in Genesis 22:16 to 18, inclusive.

He met Jacob at the ford of Jabbok, and wrestled with him; changed his name to Israel and blessed him. Jacob knew who He was for he called the place Peniel, "I have seen God face to face". The prophet, Hosea, referred to it saying: "Yea, he had power over the angel, and prevailed: He wept, and made supplication unto Him; He found him in Bethel, and there He spake with us, even the Lord God of hosts; the Lord is His memorial" (Hosea 12:4-5).

He talked with Moses out of the burning bush and said: "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob . . . I am that I am".

It was the eternal Living Word that led the

children of Israel out of the bondage of Egypt into the promised land; for we read that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:2-4).

He communicated with Joshua, announcing to him that He was the captain over the host of the Lord; commanded him—as he did Moses years before—"loose thy shoes from off thy foot, for the place whereon thou standest is holy".

He was with the Judges and the Prophets of Israel.

He "is the image of the invisible God, the first born of every creature: for by Him were all things created, that are in heaven, and that are in earth" (Col. 1:15-16).

"And He is before all things, and by Him all things consist" (Col. 1:17).

He is now the same eternal Living Word that was made flesh, and dwelt among men. Even though He is on the right hand of God in heaven, exalted above every name that is named; yet in the presence and power of the Holy Spirit, he is fulfilling His promise: "Lo, I am with you always".

—J. E. Heath, Winona, Miss.

THE RELATION OF CHURCH AND STATE

The truth that the State and the Church are independent, does not mean that they are antagonistic. They have the same founder. The church is not vested with power to punish men for crime. Only the State can imprison and put to death for the protection of life and property.

The unit of the State is the legal voter; the unit of the Church is the baptized believer in Christ.

The State provides for its own expenses. The Church provides for her own expenses. Their sources of revenue are different. Both must have money.

The State can force her collections; the Church gathers her money by voluntary contributions.

The Church teaches that men should pay their debts; the State alone can force men to pay their debts.

They work independently, but to the same end.

The Church teaches temperance and sobriety, but is powerless to enforce her teaching; the State alone can enforce such teaching. They want the same thing; they cooperate to the same end.

The State should listen to the teaching of the Church on moral topics, such as theft, murder, lying, adultery, Sabbath observance, etc. Legislators should go to church every Sabbath, and listen to preaching. Then in the halls of legislation should embody what they learn that is appropriate thereto in the enactment of laws for the good of the people.

Perhaps this parallel will serve to clarify thinking on the relation of Church and State.

—G. M. Savage.

Dr. E. K. Cox of Gloster writes: Just a few lines to tell you about the splendid meeting at Gloster. Dr. M. T. Andrews of the First Church of Texarkana, Texas, spent 12 days with us, and they were days of great and blessed service. Our church was greatly blessed, and there were 27 additions to our membership. Dr. Andrews is a native of Amite County, and his visit was a homecoming to him and his good wife, who accompanied him. They seemed to greatly enjoy the renewing of old ties and fellowship of friends who knew them in other days. Dr. Andrews is one of the best known and loved preachers in our Southern Baptist Zion, and his messages to our people were a feast of fat things. He is lovable, consecrated, scholarly and eloquent, and will be a blessing anywhere that he goes in the Lord's service. We thank God for his coming, and the church extended him an invitation to come back to us next year.

## Editorial

### IS GOD ASHAMED OF US?

Twice in the letter to the Hebrews we are told that God is not ashamed of us. It seems that he would be. Certainly he is often grieved by us. Again and again we must cause grievous pains to go through the heart of God. His patience must often be sorely tried. Nothing but infinite grace and mercy could cause him to bear with us as he does. And we are ashamed of ourselves, of our weakness and sin, of our unfaithfulness, of how little we do to meet his approval, of our bringing grief to his heart. We could not be surprised if he should be ashamed of us. It is astounding that he tells us he is not ashamed of us.

In the second chapter of Hebrews we are told that the Son of God in order to carry out his purpose of redemption was in all things made like his brethren. "For both he that sanctifieth and they that are sanctified are all of one nature: for which cause he is not ashamed to call them brethren." He saw us ruined by the fall, yet loved us notwithstanding all. He saw us plunged in deep distress, and flew to our relief; for us he bore the shameful cross and carried all our grief. Jesus, "for the joy that was set before him, endured the cross, despising the shame."

It is not enough to fill any Christian's soul with gratitude to feel that Jesus is willing to come and stand by his side and walk arm in arm with him and not ashamed, not abashed, does not hesitate to call him brother. We can stand straighter and live cleaner and fight harder.

The other passage in Hebrews referred to is in the eleventh chapter and reads thus: "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. The special quality of these people, of whom it is said God was not ashamed, was that they were not earth-bound. They did not seek their own ease or comfort. They were not controlled by earthly fears or awards. They had set their faces heaven-ward, and the world's praise or blame; its punishment or rewards, its opinions and passions did not determine their course or their conduct. Wherefore God was not ashamed to be called their God.

We wonder how God feels toward his children today. Do we give ourselves sufficient concern as to the effect of our behavior on him? Is it the first impulse of our souls to meet his approval and prevent him from being ashamed?

### PUTTING THE SON OF GOD TO SHAME

The same epistle to the Hebrews which tells us that God is "not ashamed to be called their God," and that our Lord "is not ashamed to call them brethren" who have become identified with him, also warns against putting the Son of God to shame. The whole epistle is written to prevent people who have once turned to the Lord from turning back. And it is this argument which he uses in the sixth chapter, namely that to turn back is to "crucify the Son of God afresh and put him to open shame."

The pains of Jesus on the cross were not primarily physical. The suffering which he endured was caused by the sin of the world, not in the sense that the sin of the world led up to the physical suffering, but in the sense that his soul suffered by contact with sin, by bearing it in his own soul as an act of expiation. It is easier for us to understand the physical suffering of Jesus than his spiritual agony, for we have not the keen sense of the sinfulness of sin that he had. It does not pain us as it pained him. Only in the times of "deep conviction of sin" can we

understand his suffering at all. But we will understand it better if we keep in mind that it was the contact with sin that gave him chief pain. Isaiah says, "when thou shalt make his soul an offering for sin." Jesus said, "my soul is exceeding sorrowful even unto death."

In the sufferings of Jesus on the cross, and as he approached it we see what is the actual effect on Jesus, the Son of God, of our sin. And no man with the spirit and experience of a Christian will wish to cause the repetition of that suffering in him. The sins of his people are a grief of soul to him. And the open sins of those who have declared allegiance to him are the re-enactment of the experiences of Calvary. For those who have professed faith in him to lead an immoral life is to crucify in themselves the Son of God afresh and put him to open shame. To turn our backs on the Son of God is to reproduce the agonies of the cross.

The shame of the cross was the greatest humiliation known to the world in that day. It was openly to put the stigma of shame on the victim and all connected with him. It is not different in the effects of evil conduct of adherents of Jesus today. Conspicuous examples are not hard to find. But we will miss the whole benefit of this warning of the Scriptures if we do not get this point, that to turn our backs on His cause today is the thing here specially pointed out as the danger. It does not mean necessarily to be found guilty of gross and open sin; it is to turn back. That is the thing that puts him to shame. Immorality is bad enough, but it is curable. But desertion of the cause of Christ is beyond repair. And that is what puts him to open shame. It is not the man who steals a million dollars; it is the man who says, "I'm done"; or, "I am going to quit"; or, "I will never give another cent."

Drinking and gambling and licentiousness are great crimes against God. They are sometimes charged against soldiers. But the greatest crime a soldier can be guilty of is to turn his back to the foe in the day of battle. He may be disciplined for minor offense; but there is only one penalty for desertion in the face of the enemy, and that is to be shot.

### BE CAREFUL HERE

The doctrine of substitution is of the very essence of the Christian religion. It is written in blood through all the pages of its history and throughout the preparatory period of the Old Testament ritual, law and prophecy. It was a necessary part of every act of worship in the old dispensation. The worshipper brought for a sin offering and a whole burnt offering a substitute which was given to God in his own stead. It is the utmost folly to say that the substitutionary and sacrificial death of Jesus was just one way of expressing the mental conception of Christians of a particular period, and not a proper way to express the religion of men in the twentieth century. To remove the substitutionary idea from our religion, to take out the teaching that Jesus took our place and died in our stead on the cross, is to destroy the whole foundation and structure of the Christian religion.

That is a starting point. Now there are truths involved in this and following from it that we must not lose sight of. Jesus identified himself with man. He took on himself the nature of man and now is in every way identified with the race, with every human interest. That this is true of his relationship to His own people probably nobody would dispute or doubt.

When Saul was persecuting the church, Jesus said, "Saul, Saul, why persecutest thou me?" He told his disciples when he sent them out, "Whosoever receiveth you, receiveth me; and whosoever rejecteth you rejecteth me." He has told us that in the day of judgment he will say, "Inasmuch as ye did it, or did it not, unto one of these, ye did it, or did it not, unto me." He identifies himself with those who are in need. What is done to them is done to him.

There can be no sort of doubt that the very person of Jesus is represented and present in the call of needy people and needy causes today. He is as truly represented in the cry of the orphan today as if it were from the lips of Jesus himself. He is as truly asking for help today when one of his servants who has worn himself out preaching the gospel stands in need of the common comforts of life. It is as surely helping the Lord Jesus today when we provide a hospital for relief of suffering as when Mary anointed him for burial or Joseph gently removed his body from the cross and laid it away in his own new tomb.

The women who make possible the continuance of the Christian ministry today are as loyally serving the Master as those women who attended him and ministered to him in his journeying through Galilee.

The man or woman who contributes to the spread of the gospel today is as truly ministering to the furtherance of his purpose and as truly serving his person as those who fed him at their tables in Bethany or Capernaum. To make possible the fulfillment of the purpose of Jesus today in the spread of the Gospel is ministering to him personally. And remember that to fail in this today is to classify one with those who refused his authority when he was on earth. Unto him that loveth us and loosed us from our sins by his blood be glory and dominion forever and ever.

### BAPTISTS LEAD METHODISTS BY HALF MILLION

By E. P. Alldredge, A.M., D.D.,  
Secretary Survey, Statistics and Information, Baptist  
Sunday School Board, Nashville, Tenn.

The Bureau of the Census has just published (September 28th) its summary of the 1926 Census of Religious Bodies, setting forth an array of astonishing facts about the church life of America. In 1916, for example, the Bureau of the Census reported 200 denominations; for 1926, they report 213 religious bodies (not denominations). In 1916, there were 226,718 organizations ("churches"); in 1926, there were 231,983. In 1916, there were 41,926,854 church members, etc., whereas there were 54,624,976 church members in 1926. The total expenditures of the churches reported in 1916 were \$328,809,999.00, whereas the total expenditures reported for 1926 were \$814,371,529.00. The value of church property reported in 1916 was \$1,676,600,582.00, whereas the value of church property in 1926 was \$3,842,577,133.00.

#### Not All Churches Reported

In the 1926 Census of Religious Bodies, it should be carefully noted, only those churches which sent in a report to the Bureau of the Census are counted in the totals given out. Hence, the figures for Southern Baptists, and those of the Negro Baptists and others do not tell the whole story, because quite a good number of our own white Baptist churches and a still larger number of the colored Baptist churches never returned schedules to the Bureau of the Census and are not counted in its totals of the report for 1926.

#### Best Report Yet Published

In spite of the incompleteness of the report of the Bureau of the Census, however, it is due this great organization of our Federal Government to say that they have made the most prodigious, the most persistent and withal the most successful effort ever made in the history of this nation, to run down all the facts and get reports from all the churches. The report includes, therefore, actual returns from a larger per cent of the churches of the United States than any similar report of its kind yet published. Dr. W. M. Steuart, the Director, and his whole splendid corps of workers are to be highly commended, therefore, for the splendid work which this report represents and for the invaluable information which it carries.

## Baptists and Methodists Compared

For years now, it has been the custom of Dr. H. K. Carroll, the great Methodist statistician, to publish a yearly report of the churches of the United States in which he seems always careful to bring his own denomination out well in the lead of all non-Catholic bodies. We have publicly called attention to the fact that some parts of Dr. Carroll's figures were based upon estimates which were misleading so far as Baptists are concerned. It will be of particular interest therefore to notice how the Government figures smashes Dr. Carroll's estimates to pieces and incidentally leaves the Baptists where the 1916 Government Census left them—well in the lead of all non-Catholic bodies in America.

Attention should be directed to the fact that we have included the German Baptists (Dunkards) in the Baptist group below. Why or by whom they were disengaged from the Baptists, while Baptists, were made to pack and carry for the "Free Will Baptists (Bullockites)", with 36 members in the whole United States, and the "Two-Seed-in-the-Spirit Predestinarian Baptists" (who are simply one of the many kinds of "Hardshell" Baptists or "Primitive Baptists"), with 304 members in the whole nation—just why or by whom this arrangement of Baptist bodies was ever effected no one seems to know. Certainly, we can find no ground for such grouping and classification. Leaving out the German Baptists (Dunkards), however, it will be noted that Baptists are over 300,000 in the lead of Methodists; whereas, if these be included in the Baptist group (as I hold they should) the Baptist group in 1926 was 528,551 in the lead of the Methodist group.

## The 23 Baptist Bodies

The 23 Baptist bodies here reported are not 23 Baptist "denominations", but only 12 denominations at most. But here is the list.

Northern Baptist Convention.....	1,289,966
Southern Baptist Convention.....	3,524,378
Negro Baptists.....	3,196,623
General Six Principle Baptists.....	293
Seventh Day Baptists.....	7,264
Free Will Baptists.....	79,592
United American Free Will Baptist Church (Colored).....	13,396
Free Will Baptists (Bullockites).....	36
General Baptists.....	31,501
Separate Baptists.....	4,803
Regular Baptists.....	23,091
United Baptists.....	18,903
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).....	7,340
Primitive Baptists.....	81,374
Colored Primitive Baptists.....	43,978
Two-Seed-in-the-Spirit Predestinarian Baptists.....	304
Independent Baptist Church of America.....	222
American Baptist Association.....	117,858
Brethren, German Baptists (Dunkers): Church of the Brethren (Conservative Dunkers).....	128,392
Old German Baptist Brethren.....	3,036
The Brethren Church (Progressive).....	26,026
Seventh Day Baptists (German, 1728).....	144
Church of God, New Dunkers.....	650
<b>Total Baptists, 1926.....</b>	<b>8,599,170</b>

## The 19 Methodist Bodies

The 19 Methodist bodies here listed are not 19 Methodist "denominations", in the usual meaning of that word, but perhaps not over 10 denominations at the outside. The list follows:

Methodist Episcopal Church.....	4,080,777
Methodist Protestant Church.....	192,171
Wesleyan Methodist Connection (or Church) of America.....	21,910
Primitive Methodist Church in the United States of America.....	11,990
Methodist Episcopal Church, South.....	2,487,694
Congregational Methodist Church.....	9,691
Free Methodist Church of North America.....	36,374
New Congregational Methodist Church.....	1,229
Holiness Methodist Church, Lumbee (Continued on page 8)	

## Convention Board Department

R. B. Gunter, Corresponding Secretary

We are thankful for the triumph of prohibition. The recent election was a referendum on prohibition and the nation has again expressed its approval. We should take courage and go forward.

We are thankful for the Anti-Saloon League which has carried the torch light during the dark nights and has withstood the criticisms of the whiskey forces. The darkness has shaded into dawn and the dawn has burst into day.

We are thankful for the W. C. T. U. Not only has the seed of the woman crushed the serpent's head, but woman herself has played a very important part in the prohibition victory. Numbers in this organization have been small, but they can be classed with that honored group of past ages who have saved the day. They are among "the saving few."

We are thankful for "Woman Suffrage." Woman suffrage is an evidence of enlightenment and enlargement. The principle of "equal rights to all" is making its way forward.

We are thankful for courageous preachers who are willing to stand in the breach and contend for the right in spite of the attacks made by whiskey forces and enemies of righteousness.

We are thankful for the triumph of righteousness. A victory for prohibition means nothing short of victory for righteousness. It tends towards the fulfillment of the prophecy, "The Kingdoms of this world have become the Kingdom of our Lord."

We are thankful for the triumph of democracy which is "Government of the people, by the people and for the people." We live in the nation where every citizen has a right to express his conviction. We live in a nation where in

## FINANCIAL STATEMENT FOR THE CONVENTION YEAR CLOSING OCTOBER 31, 1928.

## For the Cooperative Program.

We have received for the Convention year for the Cooperative Program \$278,519.49. This is the amount which has been distributed among the seven participating interests; State Missions, Home Missions, Foreign Missions, Christian Education, Aged Ministers Relief, Baptist Hospitals, Baptist Orphanage, on the percentage basis as adopted by the State Convention. This amount exceeds by a few thousand the receipts of last year.

## Designated Gifts.

We have received in designated gifts for the year \$48,484.76. Of this amount \$33,256.74 was for the Orphanage Improvement Fund, less the cost of the campaign. We have also received for Orphanage Teacher's Fund \$880.00 contributed by certain individuals. This amount was raised by Mr. J. M. Hartfield, Treasurer of the Orphanage Fund, and passed through the Board office.

## Total Receipts.

The total receipts for the year amount to \$327,000.00. This does not include \$32,000.00 in cash which was sent direct to the Orphanage; neither furniture, clothing and groceries. It does not include gifts made direct to Colleges, Seminaries, Training Schools and Boards and other institutions, all of which in terms of cash would doubtless increase receipts to \$450,000.00.

## COMMERCIAL APPEAL'S AFTER ELECTION COMMENT

The election result was affected even more materially by the prohibition issue. It must be accepted as a popular referendum. The Eighteenth

dividuals of all the states are a part of the government. Democracy is not by states nor by sections, but it comprehends all states and all sections. The voice of democracy has spoken and whether on the minority or the majority side, we fall in line to make this, our government, the best in the world.

We are thankful for the privilege of living in an age when the people are coming more and more to think for themselves. They are not bound by traditions. They consider issues upon their merits and place emphasis according to values; a day when partisan feeling and class hatred and prejudice do not sway the masses; a day when the few cannot snatch the reins from the masses and a day when righteousness must be reckoned with in governmental affairs.

Finally, we are thankful for another victorious year in our Baptist work in Mississippi. We have closed another year, having met all obligations—and the ninth or tenth year of such record. This is true, notwithstanding short crops and lower prices and other hindering causes. For more than nine years the State Board has borrowed no money with which to carry on its work.

For all these things we are deeply grateful and take courage and go forward. We look for a brighter and a more glorious day. As we are writing these words the State Convention is just ahead. We are trusting that the Lord may reveal to us His will and that every Baptist throughout the State may resolve to be obedient thereto. May we purpose that the will of Christ shall be supreme in our lives in all things.

Amendment could not have been adopted except for the reason that the country was overwhelmingly dry. The assumption that the east is dripping wet proved a fallacy.

Mr. Hoover's declaration that prohibition is an experiment, for which he wishes success, brought him thousands of votes.

Henceforth it is hoped that prohibition will be accepted as a principle of government to which the parties shall pledge their best efforts to enforce.

\* \* \*

On the night before election, Mr. Hoover declared there should be no north or south, no east or west; that sectional lines should be forgotten. Sectionalism played no part in his election. He has the satisfaction of knowing that support came from all directions. The result was a tribute from all the people.

\* \* \*

In his speech at Elizabethton Mr. Hoover heartened the South when he declared that federal appointments should be made on the recommendation of the representative people of the community.

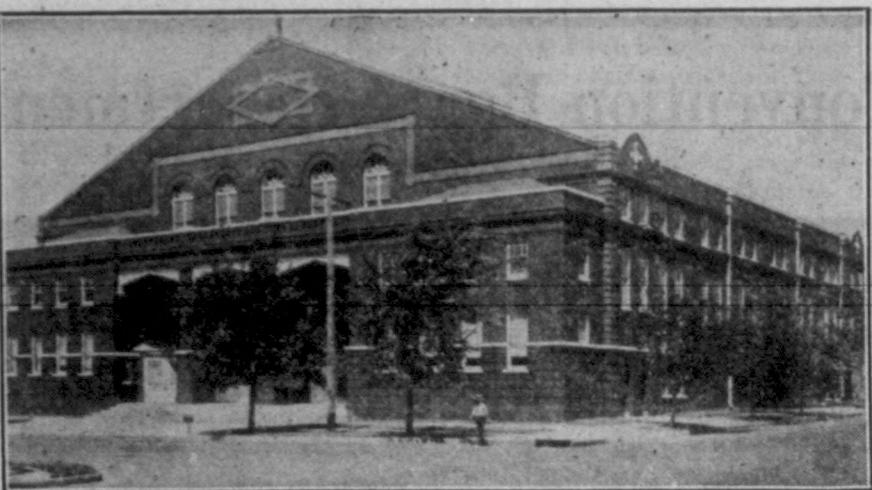
Mr. Hoover was never given proper credit for his Elizabethton speech. In it he pledged the end of patronage brokerage in the south.

For the first time since the right of suffrage was conferred on them, the negroes deserted the Republican party.

\* \* \*

The Commercial Appeal has consistently paid tribute to Mr. Hoover's service to the Mississippi Valley in the time of its distress and to his sympathetic attitude concerning the things that affect its welfare. He has breadth of vision, and undoubtedly will be fair and just to all alike.

He will to the best of his ability be president of all the people of all the United States.



#### CONVENTION HALL-TULSA, OKLAHOMA

where meets the

#### THIRD SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

January 15-18, 1929

Harold E. Ingraham

The most significant milestones in recent Southern Baptist Sunday School progress have been the Southwide Sunday School Conferences which have been held the last two years. The attendance each year has been right around 2,500 and this number is almost sure to be topped at the coming Tulsa meeting. Testimonies from all over the Convention have come in by the hundreds to the effect that these meetings have been of untold value to the work of individual Sunday Schools all over our territory. All Sunday School field workers and other leaders are now turned toward Tulsa, where the third session of this southwide conference is to occur and all are making plans to do everything possible to secure the largest possible attendance so that the most good to the most people will accrue.

#### Tulsa Attendance to Be Large

State quotas have been accepted totaling 3,500 and all the Sunday School forces of each state are fully enlisted and dedicated to publishing far and wide the great good to come from attending this meeting. The Mississippi quota is 150 and Mr. J. E. Byrd, the State Sunday School Secretary, is organizing his forces and asking each association to accept a definite number to be enlisted and sent to this meeting so that this state shall be fully represented and its assigned quota more than secured.

#### A Wise Investment

A wise investment indeed is it for a church to select several of the leaders of its Sunday School and make it possible for them to attend this Tulsa Conference, paying either all of their expenses or enough thereof to enable them to attend. Especially will it be valuable for pastors, educational directors and general superintendents to be sent to this meeting. They will come back with a new vision of the possibilities of the Sunday School and with a zeal that shall be based on knowledge of how the best work is being done and how to secure the desired results from the work of the Sunday School.

#### Program Features

The program is varied and complete and embraces practically every phase of Sunday School work in its every field. Matters receiving special attention are too numerous to mention. Get a program from your State Sunday School Secretary or the Sunday School Board at Nashville or see it in the *Sunday School Builder*—a monthly magazine issued by the Sunday School Board, issue of January 1929.

Study this program. Its personnel is commanding because every one of them as had successful experience in the phase of the work which they are to present. Its comprehensiveness is such that the pastor can get special consideration of any problem that faces his school and every worker in every school in the South can find the particular things that he needs for his work.

#### Special Church Administration Conference

Under the direction of the Department of Church Administration of the Sunday School Board special conferences will be held on Church Administration, being of peculiar interest to pastors, deacons and all other church officers. This alone would be worth the cost of attendance.

#### Daily Vacation Bible School Conferences

This important phase of our work which is growing so fast and is becoming accepted everywhere as an integral part of the program of every church which sets out to accomplish its full possibility will be fully presented and attendance upon these conferences will put your workers in good readiness to plan for and put on a good daily vacation Bible school next summer.

#### Reduced Railroad Rates

Round trip tickets will cost just one half more than the straight fare one way. Identification Certificates must be secured either from State Sunday School Secretaries or from the Baptist Sunday School Board, Nashville, Tennessee, to be presented to ticket agents at the time of the purchase of ticket. Get your identification certificates early so that you will have them on hand.

Come together in your church councils and consider sending a large and representative delegation of workers to Tulsa to reap the benefits of this great Sunday School gathering.

#### "ABOUT THE SUNDAY SCHOOL BOARD"

I. J. Van Ness, Executive Secretary

The Sunday School Board business differs from the other agencies of the Convention in that it must be organized for a daily routine business, analogous to any large commercial enterprise.

1. In handling our finances we borrow only in small sums for seasonable needs. Our indebtedness to our bank, for we deal with only one, will never exceed, and rarely equal \$40,000.00.

2. We do business with only one bank. All loans and all daily transactions are legally confined to this bank, and of necessity register in the monthly balance.

3. Our invested funds are only \$158,000.00. All negotiable securities are in a Trust Company vault, which can only be entered by two persons: one of these must be the Treasurer—at present the office of Executive Secretary and Treasurer are combined—and any one member of the Business Committee. The names of those who can enter the vault are officially registered with the Trust Company, and are verified before access is had to the box. The Trust Company retains in its files a signed card telling when and by whom the box was opened. All transactions regarding investments are under the care of the Business Committee, and are reported to the Board and go on the minutes.

4. All bills and accounts, as well as all transactions involving money, pass through several hands in the course of payment. Finally, vouchers, to which the bills or other evidences of debt are attached, are made out in one office and signed by the responsible head; the check is drawn by a cashier, who is in a separate office; and this is all presented to the treasurer, who

signs the check and countersigns the voucher, which then is filed for reference and for the auditor. This is the usual routine of a well organized business.

5. In our Mail Opening Room, the checks, cash, stamps and money orders are noted on the order blanks, or letters, accompanying them, and are listed by the clerks according to the character of funds (checks, money orders, stamps and cash) as noted on these letters and orders. The funds are then relisted separately for deposit by a different clerk, and must balance with the other account. We handle from 500 to 4,000 items a day.

6. All employees having to do with the handling of money are bonded in varying sums. Over a dozen are thus bonded in sums from \$50,000.00 down. We know the past record of every such employee, and their present habits.

7. In addition to the annual audit by a certified accountant, this auditor makes periodical audits without notice and at his pleasure. One of these audits was finished in September.

8. No single item of the Board's business is confined to one person. All transactions pass through various hands. Many people know about every single transaction. Recently a committee of department heads was instructed to survey our whole business operations and report to the Executive Secretary. In this and similar ways we are developing an organization, which is in itself a safety. There is no essential transaction that I do not know about, and no things about the routine business that others do not know also and participate in.

9. In the last few years the demands upon the Board have increased so greatly that the obligations placed upon us crowd so on our business that we rarely have any funds not absolutely needed for immediate use. Buckle and tongue are so close together with us these days, that it constitutes both a danger and a safeguard.

10. Each department of our denominational and editorial work is under a definite annual budget, and the expenditures are all made through the regular office routine described herein and from our general treasury on requisitions from them. A monthly report of each department also comes to me from the bookkeeper and goes to them.

11. Of our sixteen book stores, fifteen are conducted jointly with state organizations, who share with us the oversight and responsibility. All the managers are bonded in varying sums, usually at \$5,000.00. All their purchases are made in our name and paid by us. They report to us daily as to sales and receipts and monthly with a balance sheet for all their sales, and annually with a full profit and loss statement, and a certified audit. We recently had one case of wrong doing, but it was quickly discovered and the party has since been indicted.

As I have said, our organization must of necessity be adjusted to current and large daily business transactions. We believe it is efficient, honest and well safeguarded.

#### FRATERNAL HELPFULNESS

By Louis J. Bristow, Superintendent

When the Southern Baptist Hospital was established in New Orleans, the Sunday School Board gave us Bibles for all patients' rooms and hymn books for the chapel. Constant daily use of the hymn books for nearly three years caused severe wear upon them, and, as is usually the case, copies disappeared from time to time.

A week ago I wrote Doctor Van Ness and told him the situation, and we have just received a shipment of "Kingdom Songs", a fine song book for use in any religious gathering, a gift from the Sunday School Board.

This spirit of fraternal help, manifested in so beautiful a manner, is appreciated. I announced in chapel that the new books were given to the hospital by the Board.

MY RIVER  
Ernest O. Sellers.

The entrance to one of the most beautiful valleys in southwestern Illinois is guarded by two immense limestone cliffs that rival in splendor the Palisades of the Hudson. From the top of either can be seen the broad fields of Illinois and Missouri, and three great rivers as well, the graceful Illinois, the turbulent Missouri and the "Father of Waters"—the Mississippi. These mighty rocks were the vantage point of the Indians centuries ago, while the great river at our feet, carrying the odd craft of to-day has ever been the highway of past generations. It was past this place that Lincoln piloted his flat boat on his historic journey to New Orleans.

What is there in all of this for the twentieth century pilgrim to appropriate? Does this wonderful panorama suggest aught of helpfulness for one to carry back to the humdrum level of the prairie to the hot, baked, crowded streets of the city? Someone has recently based a strong argument for the existence of God upon the beauty He manifests in the world, and so from these scenes we garner some thoughts ere we depart.

## Reparation

This mighty old river is as capricious as a frivolous school girl, tearing down an embankment there, switching its channels here, or bursting its bounds yonder. Yet scarcely has the damage been incurred ere Dame Nature seeks to hide the scars with an abundance of foliage. Our Heavenly Father promises to remember our iniquities against us no more forever and to hide our sins in the sea of His forgetfulness. If the God of nature suggests and the God of revelation tells us to "go and sin no more" what place has "man's inhumanity to man?"

All about us is beauty, the foliage, the vast old sentinel rocks, the richly tinted sunsets, and "only man is vile." But this God of nature is also a God of law. Nature's revelation is not so much a revelation of love as of inexorable law, "red in tooth and claw," the violation of which brooks no forgiveness and suffers no restitution.

How typical of the journey of life is this truly great river. Beginning yonder near the borders of Manitoba for many miles its flow is peaceful, clear and as gentle as a child, then man begins to disturb it as he fills it with boats, saw-logs, dams and other impediments. Now it has reached youth's and Man's estate and the task for which it was created, its long tortuous journey to the sea. Frequently other rivers, islands and various influences seek to divert its course but irresistably it presses onward bearing upon its bosom the heavy burden of freight and passengers. Now it turns one way, now another, flowing now eastward, now westward, but yet always southward. So in our lives there is indeed a "divinity that shapes our ends, rough-hew how we may."

## Reliance

Let us change the figure. On either bank of this great river the friendly hand of a paternal government in Washington has placed its beacon lights to direct the voyager, and the more dark and stormy the night, the closer and the more carefully pilots observe these guides to safety. The old pilot was right who said, "I do not know all of the rocks and shoals of the river but I do know the channel and that is enough for me."

As we journey through life how many things are there to divert—the wrong channels, the side eddy, the sunken obstruction—and how many there are who pause part way, or else take the wrong course and thus miss the real aims and purpose of life.

Again, how like God's love is this great river as so beautifully expressed in Mountain's hymn:

Like a river glorious,  
Is God's perfect peace.  
Over all victorious,  
In its bright increase;  
Perfect yet it floweth  
Fuller every day.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

We are happy to report that the year ending November 1st, was by far the best in the life of the Stewardship and Budget Department. We are also happy to report that Mississippi Baptists are beginning to realize the importance of stewardship, and that our pastors and other leaders are, by preaching and teaching, emphasizing the Bible doctrine of stewardship as never before. Demands for our work have been so great throughout the State that we have been able to meet with only about half the churches that have requested our services.

## Study Course in Christian Stewardship.

The Stewardship and Budget Department is offering a course, which involves the study of six books—two on Stewardship, two on Financing A Church and two on Missions. An attractive Stewardship Diploma is offered to those who complete Book I and a corresponding Seal is given for the completion of each of the other books. A Tither's Seal is awarded to those who promise to tithe, and a Silver Seal is awarded to those who complete all the books and promise to tithe.

## Study Course in Christian Stewardship Free For Ministers.

We have arranged to present free of charge to every minister in the State all the books in the Stewardship Course. The books are given only upon request. A set of questions is given with each book. When a minister requests the books, we give him Book I. When we receive his answers to question on Book I, we give him the Stewardship Diploma and Book II. When we receive his answers to questions in Book II, we give him Seal No. 1 and Book III, and so on through the entire course. Our aim is "Every Minister In The State & Silver Seal Graduate In Christian Stewardship." Our ministers seem to appreciate this course, and a large number have already received their books.

## Three Months Of Intensive Study of Stewardship.

The Stewardship and Budget Department is

Perfect, yet it growtheth  
Deeper all the way.

## Realization

Built upon one of these bluffs is the summer home of one of America's foremost artists who is a poet as well and who is doing much to make famous this river which he so dearly loves. Sitting in his parlor, from whence can be seen the shifting panorama, the lights and shades, the colors no two of which are ever alike, he was asked to read some of his poems about "My River". He began and then with a peculiar tremor in his voice he said, "Let's go up stairs." There in the midst of his canvases and the odor of paints, mute expressions of the visions of the artist, he read on and on his peans of praise to the mighty river, giving full vent to the passion within him, lost to the listening company several members of which were melted to tears and upon all of whom rested a strange spell. The poet needed the atmosphere of the studio in which to sing his praises.

Blessed be God we too may rest in and be supported by an atmosphere furnished by the Holy Spirit, so that the lessons of this life and visions of the life yet to be, may be "spiritually discerned". What we need in this pragmatic, materialistic age, as we journey down the river of time, is that our eyes may be opened, like those of the prophet's servant, to see the glories of His grace and catch faint glimpses of His face; that our ears be quickened to heed His loving words while we are constantly surrounded by His Presence, so that others in us may see, hear and heed, Him our Creator, Guide and Provider.

endeavoring to lead the Baptists of the State in an intensive study of stewardship during September, October and November. The Sunday School Board of Nashville is cooperating with us in this effort to the extent of donating the books for this special campaign. We are, therefore, offering to furnish free of charge as many as ten books to all the churches in the State that will organize and teach a class in stewardship during either of these three months, provided they have as many as ten families represented in the class. Our aim for the three months is 200 classes and 2000 Diplomas. 170 classes were organized during September and October. **Associational Organization For Stewardship and Budget Work.**

We have perfected a plan of Associational Organization for Stewardship and Budget work which we believe will, when put into effect, enable the churches to enlist the greater number of their members and lead them to practice stewardship. We prepared a tract setting forth this plan in detail and submitted it to the pastors of the State, and the Moderators of the various associations, and requested them to lead their associations to organize for stewardship and budget work. Thirty-eight associations have adopted our suggested plan of organization. Twenty-five associations have not as yet reported their action on the matter.

## Summary.

A large part of the work of the Stewardship and Budget Department has to do with developing the spiritual lives of our people. It is impossible, therefore, to tabulate all or even the most important part of our work. We give below, however, that part of our work which can be tabulated. We do not include here the 170 classes mentioned above as having been organized during September and October because all of these classes have not as yet been completed.

Tracts written .....	2
Enclosures written .....	2
Poster on the Cooperative Program prepared .....	1
Associations visited .....	31
Churches visited .....	81
Sermons preached .....	121
Lectures delivered .....	154
Total number sermons and lectures .....	275
Conferences held .....	28
Tracts distributed .....	137,650
Subscription cards distributed .....	375,000
Stewardship classes taught .....	95
Diplomas awarded .....	1,103
Seals awarded .....	1,440
Total Diplomas and Seals .....	2,543

## Recommendation.

It matters not whether the work of the church is of a purely spiritual nature or whether it has to do with financial matters, its success depends upon the practice of stewardship. When God's people observe stewardship, every phase of Kingdom work prospers in both the Home and the Foreign fields, and when God's people fail to observe stewardship, every phase of Kingdom work suffers in both the Home and the Foreign fields. Since Kingdom work prospers in proportion to our faithfulness in observing stewardship, we recommend that the work of the Stewardship and Budget Department be continued as it is now being pursued.

SUBSCRIPTION CARDS FOR THE 1929 CO-OPERATIVE PROGRAM WERE MAILED ON NOV. 7, TO THE CLERK OF EACH AND EVERY CHURCH IN THE STATE.

## W. M. U.

## LENGTHEN

During the month of September we stressed the fact that we need to ENLARGE the place of our tent. October found us stressing the fact that we SPARE NOT—neither time nor energy nor service, nor prayers for the advancement of His Kingdom. And now that November is here may we not find ourselves ready to "LENGTHEN our cords?"

Let us carefully follow our Union President again as she bids us Lengthen.

The Gospel must ever be a moving, living vehicle of evangelizing grace. It can not rest upon its past, nor be retained in a restricted sphere. History bequeaths to us the fatal error of the early Christian era in retarding its extension in order to assimilate the new converts. We read the result was just what always happens when a church limits its vision to the nearby and ignores the command to go into all the world. "It fell into a sleep so deep that only now after a decade and a half of centuries it is beginning to awake." Our age can profit by that experience. While assimilating new workers we must not falter in our zeal nor lag in our mission efforts. Truly the enterprise of world spiritual reformation calls us to the anniversary crusade for Christ.

America holds 657 nationalities, speaking seventy-three languages and dialects. Vital phases of home mission work are pleading for a chance to live. This work in our own territory is essentially worth while for self-preservation alone. Christianity's mission is bigger than that; its mission is to save the human soul and the human race. The world program is indissolubly bound together. Prof. Austin Phelps said, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of the American home missions for the sake of Canton, China". The Woman's Missionary Union has caught and incorporated that great truth in its heart. It seeks to align the strength of the homeland to send the Gospel around the world. The most moving thought in all human thinking is the teeming millions who know not Christ. The same cry of the leper, "Unclean, unclean!" that was heard before the pyramids of Egypt were built is still heard in foreign lands. Entire continents of hopeless humanity grope toward the true and living God. This is a scene moving enough to send us not to marshal the religious and mortal forces of this age to win the world for Christ. Let us dare to do mighty things.

Fifty years ago Henry Ward Beecher wrote, "It is thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the spirit of missions? Mission means sent forth. When the sun forgets to send forth its light and warmth and shed summer upon the face of the dying winter, to throw its influence abroad over the earth, then will divine love in the human heart forget its mission. Mission means benevolence; mission means brotherhood; mission means that spirit which, looking over the earth, recognizes that God made all mankind of one blood. And that knowledge it is that is to make us blessed. Let us realize it. Let the world have its legacy, its birthright, at last."

## EXPLANATORY FROM MISS MALLORY CONCERNING MRS. COX'S MESSAGE

Dear Corresponding Secretary:

The enclosed article by Mrs. Cox was written at the request of Dr. Truett and Dr. Cree. She deeply regrets that it could not reach our office in time to be mimeographed until today. Thus delayed it will doubtless be too late to get into any of the state papers for this week; nevertheless, I am sending it special delivery.

Since the article is unusually fine and since the denominational crisis is acute, it may be agree-

able to many of the state papers for the article to be published in their next issue. In that event, I would suggest an explanatory note, for many who read the article might thereby be constrained to send in an offering even though "November 11" had passed.

## The Man for the Gap.

Mrs. W. J. Cox, Pres. W. M. U.

Baptist Honor Day is an exhilarating adventure for Christ. It is a test of Baptist faith and loyalty. It is a test of the functioning of our powerful organizational machinery.

The emergency call of God's Prophet expresses the need of every participating church—"I sought for a man among them that should make up the hedge and stand in the gap."

## Teamwork.

Every organization in every church needs the men, the women, the boys, the girls to make up the hedge in this honor effort. A strong hedge will become a conquering wedge. The slogan of the National Chamber of Commerce is "Teamwork for Prosperity." Teamwork in every department of church activity on November 11th will lift the psychological depression of an unpaid obligation. It will weld our people together in a mighty hedge. It will not only mean prosperity for Home Missions but an abundant outpouring of spiritual power and blessings. Not one Baptist church can afford to be the gap in this sustaining hedge. There is urgent necessity for the Sunday School, the Graded Woman's Missionary Union, the Brotherhoods, the B. Y. P. U. to make up the hedge.

## The Individual.

"I sought for a man to stand in the gap." Our United States daily use power to the amount of eight hundred million horse-power. That is equivalent to the labor of eight thousand million men. Yet no powerful mechanical devices entirely eliminate man. In the last analysis man must stand in the gap. While our organizational machinery functions in a marvelous way, we still seek the man to stand in the gap. Machinery can not meet an emergency, it demands the heart and brain of men and women. The call is for the pastor and his departmental leaders to be "The man for the gap" on Baptist Honor Day. If pastors and leaders have failed to lay this emergency on the various departments of church activity, it is not to date, at this last minute to throw the entire church into the task. An enthusiastic leader, with a contagious, unquenchable optimistic spirit can, after supper on Saturday night, throw an organization of effective speakers into every class and department of his church on Sunday morning. Leaders are only ordinary persons with extraordinary determinations. In the language of today they don't think it over, but put it over. We are told genius and ambition laugh at precedent. Better an interrupted Sunday School or mission program schedule than any church be a gap in this hedge of denominational honor-effort.

## "Conscience Fund Day"

Uncle Sam has a conscience fund. It enables defrauders to make restitution to the Government in the strictest confidence. Letters containing amounts from a five cent stamp to \$12,000 in loose bills have been received by that office. It would be a glorious experience if Southern Baptists would consider Baptist Honor Day as a conscience fund day. Millions due the Lord would pour into His treasury. The debts of Southern Baptists would be forgotten in the joy and rejoicing. Jehovah says, "For the land is mine and you are only guests of mine, passing wayfarers."

Shall we not entreat the people to make up an unbroken hedge, offering our services as "the man for the gap" that Baptists may render unto Him His own?

## QUESTIONS ON "LOTTIE MOON"

The following list of questions on "Lottie Moon" are very fine. They were gotten up by Mrs. J. E. Leigh, Cor. Sec. of Texas W. M. U.

We are pleased to have the privilege of passing them on, especially at this time, to our own Mississippi sisters who are studying the book.

1. Who wrote the book and how long was she in gathering data?

2. What is the object of the prologue?

3. Give a short sketch of Lottie Moon's childhood.

4. Was Lottie Moon a normal girl in her love affair?

5. What three decisions did Lottie make in Chapter 2?

6. Describe the character of Chinese people, as given by Miss Moon.

7. Did Miss Moon find Chinese men or women more friendly?

8. Tell how the curiosity of the Chinese was used by Miss Moon in teaching the word of God?

9. What thoughts came to Miss Moon in her hour of decision and how did she decide?

10. Tell of the first Christmas offering.

11. Name some good characteristics of Pingtu Christians?

12. Of what did the "North China matters" chiefly consist?

13. Where was the first hospital built by Southern Baptists on foreign soil?

14. What new significant name did the Chinese give Miss Moon?

15. How long did Miss Moon stay in China before her first furlough?

16. What missing note in her record showed Miss Moon's modesty?

17. What heavenly visitor came and talked to Miss Moon at her death?

18. How does W. M. U., memorialize Miss Moon?

19. What did W. M. U. give last year to the Christmas offering?

20. What did Texas W. M. U. give?

21. What is the goal for W. M. U. for our Ruby Offering? What is Taxas' part?

22. Will you pray earnestly for this offering?

22. Have you read "Lottie Moon" carefully?

(Continued from page 5)

River Conference.....	459
Reformed Methodist Church.....	390
African Methodist Episcopal Church.....	545,814
African Methodist Episcopal Zion Church	456,813
Colored Methodist Protestant Church.....	533
Union American Methodist Episcopal Church .....	10,169
African Union Methodist Protestant Church .....	4,086
Colored Methodist Episcopal Church.....	202,713
Reformed Zion Union Apostolic Church.....	4,538
Reformed Methodist Union Episcopal Church .....	2,265
Independent African Methodist Episcopal Church.....	1,003

Total Methodists, 1926..... 8,070,619

## Growth and Gains of the Two Bodies

Summing up the Government's figures for the Baptist and Methodist groups, we find the following facts reported for 1926:

1926, total Baptist bodies, 23 Members...8,599,170

1926, total Methodist bodies, 19 Members 8,070,619

Baptists lead over Methodists, 1926..... 528,551

1916, total Baptist bodies, 21, Members...7,286,939

1916, total Methodist bodies, 17, Members 7,165,575

Baptists lead over Methodists, 1916..... 121,364

Ten years' gains of Baptists (15.26%)...1,312,231

Ten years' gains of Methodists (12.63%) 905,044

Pastor Frank Tripp of Minden, La., received a check for \$950.00 from a Methodist layman who said he wanted to be one of a thousand to pay off the amount of the Carnes defalcation.

Rev. S. P. Goree has resigned at Immanuel Church, a rural church in Bolivar County. Bro. Goree has been a faithful and efficient pastor, therefore we heartily recommend him to any church in Mississippi in need of a pastor, and we are hoping he may be kept in the state.—A. L. White, Deacon.

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

MOTHER!

The very name is music to the ear and melody to the soul. It is the sweetest and dearest earthly name, and is spoken more often than any other. It is balm to the sick and sorrowing and sunshine to the shut-in. How many fond recollections cluster around that name and how many enchanting scenes arise before us when we hear it called out or when, as it so often does, it flashes into our minds! "Mother, tell me where is father," comes to my mind as I think the thoughts of this hour.

Only recent mother's birthday passed. Were she living she would have been 102 years old. As I meditated on this day as it passed mother was with me again. We walked and talked as of yore as we traveled the uneven trail of life. I hear again her gentle voice calling me, I feel her touch as she cools my fevered brow, I see her in her accustomed place in the corner by the old rock fire-place as the evening shadows come with her knitting and pipe. She was busy from early morn till bedtime at night with some kind of work, knitting, sewing, spinning, weaving, cooking, things that used to claim the time and attention of our rural folk. It was a hard life in a way, yet there was much happiness and contentment in those pioneer homes of our early days. Perhaps we will never see their exact reproduction on this earth.

Each year as mother's birthday came around as long as she lived the children, grand-children and friends would gather at the old homestead and have a day of reunion and joy together. The old log house was still standing with its wide fire place and crackling log fires, the old log kitchen standing hard by and the other articles of furniture as they were as long back as I could remember. It was a great day, these yearly reunions with mother. We would recount the happenings of

## The Orphanage Signal

### The Thanksgiving Car and Offering

I am hoping that every church in the state is planning to do something definite for the Orphanage this year. I have attempted to keep you definitely informed as to the Orphanage needs, and you have indeed been very generous, but now as the time is drawing near for the Thanksgiving car and offering, I wish to call your attention to some definite points.

First, don't wait to be asked to give, but fix up your package, and make your offering regardless of how small it is, it will be a help. I feel that there isn't a Baptist in the state but what could give a little something. For instance, a jar of fruit or vegetables, a bushel of corn, meal, peas, a gallon of syrup, or just anything that comes in good for any home use. I don't advise the sending of a large amount of sweet potatoes, as we have found in the past that we are not able to keep them. However, some will come in mighty good.

As to clothing, send us that which we can use; for instance, we have only children and young people and as you know young ladies no longer wear high-top shoes, spool-heels or extreme narrow last shoes, and send us the kind that you would want your children to wear. Our boys can wear a standard last shoe for boys and men. Do not send many stockings, for the little folks, as we have a large supply on hand. Of course, we will need some. Food supplies of all descriptions are always in demand.

We are in need also of coats and sweaters for the girls, but cannot use the old out of style coats. I might call attention to the fact that we will be delighted to get hay, cotton seed, or anything useful for feeding our stock.

I hope you will pardon me if I sug-

childhood and live in fancy the days of long, long ago as we sat and sang and rejoiced. Mother was happy and that made the others happy. How I look back with a longing heart on this anniversary of that day and wish for just one more happy return of that festive occasion.

"Backward, turn, Oh time in your flight,

And make me a boy again just for to-night!"

But alas! Mother has gone, never to return, all but three of the large family of children are gone, these family reunions have ceased, the old log cabin where I once loved to roam is fast falling into decay, and our next reunion with mother and father and the children—I trust all will be there—will be in that "Land of Pure Delight, where there cometh no more night," our Father's house. Never more, then, shall we separate, neither sorrow nor crying shall be known. With eager delight I am looking forward to that blessed event some sweet day.

Boys and girls, who read this message, let me admonish you to be kind, and gentle, and loving to mo-

ther to the following Associations: Lauderdale, Sunflower, Hinds-Warren, Jones, Clarke, Newton, Kosciusko, Holmes, Alcorn, Oktibbeha, Tate and Grenada, concentrate their efforts on supplies of both shoes, clothing and hats for the boys from two to twenty years of age. This means the new stuff that you would have to buy.

Lebanon, Benton, Monroe, Lee, Leflore, Lincoln, Montgomery, Marion and Riverside, that they concentrate their efforts on supplies for the girls from two to eighteen years. This suggestion is only for articles which you have to buy. Of course, send anything that you have on hand.

All other Associations may send in general supplies for both boys and girls. All Associations may send us sheets, towels, dresser scarfs, table runners, and table linens for the dining hall. Do not send pillow cases, as we do not need them. Let all sheets be for single beds, as we do not have double beds.

### Ages of Children

Boys: (Two) three years, (six) four years, (three) five, (five) six, (ten) seven, (nine) eight, (six) nine, (thirteen) ten, (eight) eleven, (fourteen) twelve, (six) thirteen, (five) fourteen, (four) fifteen, (three) sixteen, (two) eighteen.

Girls: (Three) three, (five) four, (six) five, (four) six, (six) seven, (nine) eight, (six) nine, (twenty) ten, (eight) eleven, (seven) twelve, (six) thirteen, (sixteen) fourteen, (nine) fifteen, (ten) sixteen, (six) seventeen years of age.

This will give you a working basis. Keep this list; do not destroy it as we are in need of winter clothing for children of all ages.

Don't forget to mark all of your packages Thanksgiving, to the Baptist Orphanage, Jackson, Mississippi, "Charity."—B. E. Massey, Supt.

ther and father while they are with you. I know you love them, but like myself I fear that you oftentimes grow careless and are not as considerate of them as you should be. You will never have another friend just as true and loving as they.

Gladly will any true father and mother give their comfort and even their lives if need be for your welfare and happiness. Many a father and mother are stinting and suffering oftentimes to give their children an opportunity to prepare for life. Many a boy and girl are in school and college today at the sacrifice and welfare of some fathers and mothers. Will you, O young people! not make good use of these opportunities given you at such sacrifice by loving and anxious fathers and mothers, and make life worth while for their sakes if for no other reason? May it be so.

Soon you will be saying through your tears, as the writer is doing, "Oh for the touch of a vanished hand; for the sound of a voice that is still," but your cry will not be heard for mother will be gone. Jesus thought of his mother in his dy-

ing moments and said to his friend John: "Son, behold thy mother." But the sweetest name is mother.

### Notes and Comments

Churches looking for a pastor will do well to confer with Rev. Estes Rushing, Clinton, Rt. 3, who recently returned from the Southwestern Seminary.

Rev. J. L. Boyd, secretary of the Baptist Research Committee, has his report to the convention ready. Let us take more interest in this important phase of our state work.

The following is from Mrs. Dorothy Walker of Union: "I consider myself a member of your Bible class. I began reading Nov. 3, 1927, and finished June 28th; then began again Oct. 31st, expecting to read it with Genesis and finished Proverbs through this year. I get great pleasure from reading God's word. I have just read your note on McGuffey's Readers and Webster's Speller. I surely agree with you when you say that we never had a better set of books." I knew and learned to appreciate Sister Walker at Mathiston some years ago.

Truth never dies. It may be crushed to earth at times, but it will rise again more virile than before. Ofttimes we get discouraged and blue, as it appears that the best things and the true are defeated and crushed, but if we have the courage to wait we will see them shine again as the sun. The truth just cannot be defeated permanently. All the darkness of today will give way to brightest day some sweet day. Why be gloomy and blue?

Mississippi Baptists are at Meridian this week in convention assembled. May the Lord give us wisdom and grace to do that which is to His glory in planning and laying out the work for next year. Reverses and persecutions are rather heavy toward us just now but these should but serve to nerve us for the battle before us. Let us pray, have faith in God and do right and God will bless us.

### WANTED

\$6,500 to pay balance campaign expenses Anti-Smith Democratic Committee. Make check payable Treasurer Anti-Smith Democrats, Box 674, Richmond, Va.

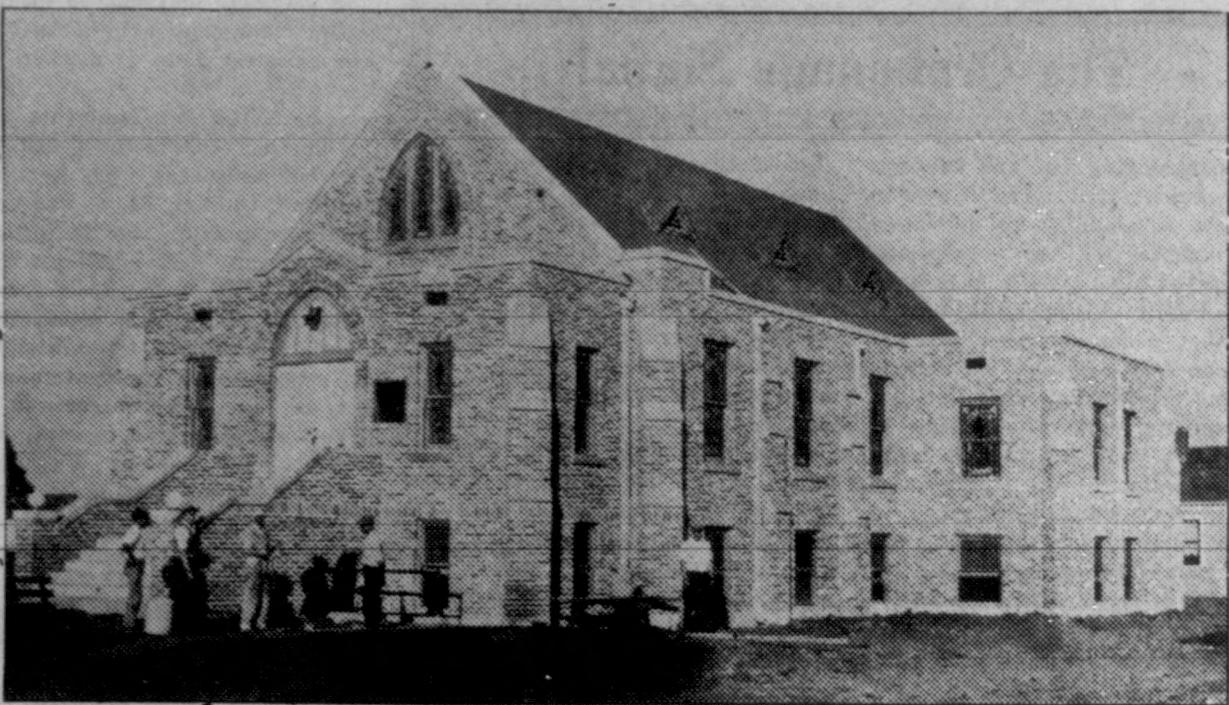
Not long ago, while making a journey by rail, a bishop was unable to find his ticket when the conductor asked for it.

"Never mind, Bishop," said the conductor, who knew him well, "I'll get it on my second round."

However, when the conductor passed through the car again the ticket was still missing.

"Oh, well, Bishop, it will be all right if you never find it," the conductor assured him.

"No, it won't, my friend," contradicted the bishop. "I've got to find that ticket. I want to know where I'm going."



HICKORY FLAT CHURCH BUILDING

It is now under construction, to be ready for occupancy by Jan. 1st; to cost about \$12,000.



AN UNBROKEN CHAIN

Sunday, October 28th, 1928, the country home on the Triangle Farm, five miles south of Hattiesburg, Miss., was the scene of a fortunate and happy occasion, when Mr. and Mrs. Richard B. Barnes, age 64, with their nine children, ages 20 to 40, enjoyed the first complete reunion for many years; all being members of the Baptist church, attending the eleven o'clock service together at Fifth Avenue Baptist Church, Hattiesburg, Miss., being the church of the parents, at which time they were fittingly recognized and presented with a beautiful floral offering by that church. Responded to by the father, with words of appreciation and recognition of the POWERS that permitted this.

Richard B. Barnes, father, Hattiesburg, Miss.

Alice Clark Barnes, mother, Hattiesburg, Miss.

Ollie E. Barnes, son (salesman, hardware), Birmingham, Ala.

Oscar L. Barnes, son (salesman, paint and hardware), Jackson, Miss.

Bessie A. Barnes, daughter (X-Ray technician), Brookhaven, Miss.

Floyd C. Barnes, son (superintendent public schools), Drew, Miss.

Irving S. Barnes, son (owner paint and hardware), Jackson, Miss.

Mrs. Dennis F. Brown, daughter (coffee manufacturer), Macon, Ga.

Bradley B. Barnes, son (Hightower Seed Co.), Hattiesburg, Miss.

Stinson S. Barnes, son (Standard Oil Co.), Hattiesburg, Miss.

Irmole Barnes, daughter (laboratory technician), Hattiesburg, Miss.

Of the above family three are deacons in their respective churches, Richard B., the father, and Brady B., Fifth Avenue Baptist Church,

Hattiesburg, Miss.; Irving S., Calvary Baptist Church, Jackson, Miss.

Before separating, the entire family, being led on the piano by Irmole, sang that beautiful and impressive song, "Blest Be the Tie That Binds".

A BRAZILIAN MISSIONARY  
By Louis J. Bristow, Superintendent

All Southern Baptists know Mrs. Rosalie Mills Appleby, one of our missionaries to Brazil, whose charming volume, *The Life Beautiful*, published by the Sunday School Board, has been read by thousands. The loss of her husband did not crush her spirit, but made her more eager to carry on the work laid down by her husband.

Recently Mrs. Appleby returned to the United States, broken in health, and sadly in need of hospitalization. Landed in New Or-

leans, she came to the Southern Baptist Hospital and after an examination went on to Mississippi to visit kinsfolk and to leave her little child there, while she returned for a delicate and serious surgical operation. She is out again now, and the following extracts are taken from a letter just received from her:

"I feel more obligated than ever to do my best for the Master after the privilege of being there. How thankful and grateful I am as I feel better daily and look forward to being strong again. Never can I forget the kindness of everybody—doctors and nurses. I waked in the morning hearing the hymns from the chapel, and a Christian atmosphere pervaded the thoughtful attention of those splendid girls. It was a joy to know them more intimately during the time there. They always went the 'second mile' in service and did more than could be expected for nurses as busy as they are. God bless you and Mrs. Bristow in your great ministry to our denomination in this way."

Nor was the experience of Mrs. Appleby unusual. Her letter is typical of many that are received each week from grateful patients. Mrs. Appleby was a guest of the hospital, being as she was a faithful servant of the denomination.

New Orleans, Louisiana.

#### BOYS AND GIRLS EARN XMAS MONEY

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No work—Just Fun. St. Nicholas Seal Co. Dept. 280 B R, Brooklyn, N. Y.

## Churches made warm and comfortable

Nothing adds so much to the comfort of a church as uniform heat and effective cooling. Whatever the weather—blowing cold or sultry hot—the one certain method of providing year-round comfort is through the installation of a

#### MONCRIEF HEATING and COOLING SYSTEM

It will heat the entire building in approximately an hour and a half, producing just the right degree of moisture content in the atmosphere for health and comfort. The system is fully guaranteed to maintain a constant temperature of 70° even during the coldest weather. And, in the summer this same system will provide a cooling effect of approximately 12°.

#### FREE ENGINEERING SERVICE

A free Church Service Department is maintained to provide churches with complete information on adequate heating and cooling equipment. Graduate mechanical engineers who understand every detail of installation will design a practical, economical system for your church. Write at once for booklet and information about this free service.

MONCRIEF FURNACE CO.  
ATLANTA GEORGIA

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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I believe I promised to give you another Bible puzzle this week, and tonight I have been making one for you. I think it is a little more interesting than the other one, but the biggest of you ought to be able to work it out without help, and the middle-sized ones can do it with a little help from Mother or Daddy. The first one to answer it will get his name and answer printed. All the others who send answers will have their names in a list. Who will be the first? Last time it was a girl who won, maybe this time a boy will win. We shall see.

Contributions for B. B. I. girl, (Miss Gladys), and the Orphanage, are doing well, and we are going to send a nice amount of money, for us, to the orphans. Keep on sending, dear boys and girls.

Much love from,

Mrs. Lipsey.

We have one more sender of solved puzzle, David Lee Clark, Jr.

### B. B. I. Girl

Brought forward	\$131.38
Vera Copeland	.10
Elizabeth Davis	.50
Myrlville S. S., Mrs. A. R.	
Winstead Supt.	1.50
The Bailey Nine	1.55
Morgan Chapel Junior B. Y.	
P. U., Sarah Morgan, Pres.	1.00
Virginia Richardson	.25
Total	\$136.28

### Orphanage

Brought forward	\$185.50
Ora Bapt. S. S.,	
Myrtle Lewis, Sec.	11.03
Elizabeth Davis	.50
Holcombe White	.50
Myrlville S. S., Mrs.	
A. R. Winstead, Supt.	1.50
Total	\$199.03

### A Great Prophet

1. Who was the King of Israel who was a man after God's own heart?
2. Who was the King of Israel who killed a man to get a vineyard?
3. Who was the prophet who reproved David for his sin?
4. Who was the prophet who lived during the reigns of 4 Kings, and told much about the Savior's coming?
5. Who was the prophet who restored to life a dead child?
6. Who was the doctor who was a great friend of Paul and went with him on some of his travels?

Write down in the order given the names of the six men that form the answers to these six questions, take the first letter of each, and you will have the name of a Great Prophet.

Sallis, Miss., Oct. 25, 1928.

Dear Mrs. Lipsey:

I see there was but a very few letters on our page this week, and we boys and girls must hustle up and get it filled up. I go to school every day, and love my teacher and classmates. My teacher's name is Miss Minnie Velma Russell. She teaches the fourth and fifth grades. I am in the fifth grade. I am sending 25c for Miss Gladys, our B. B. I. girl. With love and best wishes, I am, Your friend,

Mable Knight.

They are, Mable, hustling like everything. I'm glad to have you back again, and thank you for the money.

Eden, Miss., Oct. 26, 1928.

Dear Mrs. Lipsey:

Angie is sending the scripture passage, but I want to write you, too. I lived next door to you when I was a baby, but expect you have forgotten me by now. I am 11 years

old and in the sixth grade in school. We will soon have a big new school building. Hope to be in it by the first of November. Of course, we will be proud of it. It is a brick building, steam heated and has lights and water. We thank you very much for The Children's Circle. I am sending 25c for the B. B. I. girl, which is a part of my tithe of the money I made with my chickens. I belong to the 4-H Club and won first prize in Yazoo County Fair for the best pen of R. I. R. chickens.

With love,

Your friend, Minnie V. Young.

Well, that is grand, Minnie V. How fast the babies grow up! I never would have thought of your belonging to the 4-H Club, and winning this good prize. Thank you for the money.

Eden, Miss., Oct. 28, 1928.

Dear Mrs. Lipsey:

I am sending you the scripture passage filled out. I am very much afraid I will not be the first, though, because there are so many closer to you. I have wanted to write you before, but since school opened we have been very busy. I am 9 years old and in the fifth grade. My teacher is Miss Jennie Beth Swayze. We have been having test this week, and my! we've had to work, but made pretty good grades. I am sending 10c for the B. B. I. girl, and hope I will see my letter in print, Your friend, Angie Young.

Remember me kindly, Angie, to your father and mother, who used to live west of us here. Your answer to the puzzle is all right. Thank you for the help to the B. B. I. fund.

Florence, Miss., R. 1, Oct. 26-28.

Dear Mrs. Lipsey:

How are you all this cool morning? I am going to school now. I like to go to school. My school has three teachers. I love my teachers and my school-mates. I go to S. S. nearly every Sunday. I study the seventh grade, and I sure do have to study hard. I guess most of the children went to the Fair. I went. They sure had some nice cows and hogs. As I must get ready for school, will give room for someone else. I am sending 25c for the B. B. I. girl, also sending you the puzzle. This is my first letter.

Your friend,

Everette Byrd.

You must write again soon, Everette. Thank you for the money. I like the cool weather very much—and a good fire.

Oct. 11, 1928.

Dear Mrs. Lipsey:

Am sending 10c for the B. B. I. girl, and I want to keep my promise to you. Mother and I went walking this morning and found some persimmons. I don't like them much, do you? My little puppy, "Jiggs", got in the hog pen and the old mean hog broke his back and legs in several places. That's been about 3 weeks ago, and he can walk now. I'm so glad. I guess the hog thought that he would hurt her pigs. I've named my pigs Jack, John, Peggy and Sarah. How do you like their names? When they get out of the pen I chase them back. Grandmother has a little canary bird sitting. She is going to give me a little bird before long.

Tommie Loyd Hughes,

R.5.—Box 23.

After writing this I visited my Great-grandparents, and I had a wonderful time.

No, Tommie, persimmons are not good till the frost touches them. I'm glad Jiggs is better, after his terrible accident. Do the pigs know their names?

Winona, Miss., Oct. 27, 1928.

Dear Mrs. Lipsey:

Here I come again, and my little sister, Mary Frances, with me. We have been washing dishes for Mother every morning since we started to school, and she has given us 50c apiece and we are sending it to the orphans, and Mother is sending 50c for the orphans. With lots of love to you and the orphans,

Elvina and Mary Francis Powell.

You two and Mother are evidently partners, girls. Thank you. This will help the Thanksgiving present for the orphans.

From Miss Gladys

1220 Washington Ave.,  
New Orleans, La.,  
Oct. 21, 1928.

Dear Mrs. Lipsey and Children:

I am wondering if you children are as happy to be in school as I am to be here in B. B. I.? The Lord alone knows and can know how happy I am to be here and how much I appreciate you sending me here.

As you know, New Orleans itself is a Mission field, and we students have a wonderful opportunity to go out in the many different parts of the city and tell the story of Jesus to those who have never heard.

I am studying and working hard that I might please my Master and not disappoint you. For it is you and the Lord making it possible for me to be here. I am praying that the Lord will use me in some special way in His service.

A number of you children have seen me and know me, and I would be so glad to get a letter from some of you.

Believe me to be,

Sincerely and gratefully yours,  
Gladys Andrews.

We are sure, Miss Gladys, that you are carrying out your part of our arrangements, and we are going to carry out our part. We feel that it is a happy responsibility.

Ethel, Miss., Oct. 27, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years old and in the fourth grade. My teacher's name is Miss Mary Meek. I have my arm broken, but it is better now. My Daddy is dead, but my Mother is living and I have four sisters. I enjoy reading the children's page very much, and want to send some money for the B. B. I. girl next time. Your little friend,

Charlie Dewitt Shipp.

We are mighty sorry about the arm, Charlie. How did you break it? I hope it is nearly well now.

Benton, Miss., Nov. 1, 1928.

Dear Mrs. Lipsey:

Am sending you a little contribution of \$3.00 from our little S. S. at Myrlville—away out in the country. There are just a few of us, and we haven't been organized very long. We want the contribution to be divided equally between the Orphans and B. B. I. girl. Will try and send more later. Hope this will be acceptable.

Sincerely,

Mrs. A. R. Winstead, Supt.

This is certainly acceptable, Mrs. Winstead, very much so. We thank you, and the Sunday School, and the amount has been divided between the two objects. Please ma'am, come again.

Pontotoc, Miss., Oct. 23, 1928.

Dear Mrs. Lipsey:

The R. A.'s of Pontotoc want to give this \$1.00 to the Orphanage. We have 13 active members and meet every two weeks. We are studying the Life of Livingston as our mission study book. We get our program material from the World Comrades.

Your co-worker,

Francis Hillman, Pres.

Mrs. J. J. Henderson, Con's.

World Comrades is a fine little magazine, isn't it, Francis? We thank you so much for the money, and will send it and some more to

the Orphanage for a Thanksgiving gift.

Como, Miss., Nov. 4, 1928.

Dear Mrs. Lipsey:

We are all going to school and making good grades. Our names are John Keating, Helen Margaret, Joe Allen, Georgia Kate, William Eugene (Billie), Claude, James E., Ernestine and Frances. Our ages range from four to seventeen. We guess Dr. Lipsey has by this time found out that we are the Bailey nine. Of course, Brother John is the baby and above all things the Boss. We all have to step to his music. Although he is only four, he knows a lot and learns something new each day. Brother John has not forgotten Dr. Lipsey, and if we ask him who came to see us with Brother Lee he never fails to say

"Dr. Lipsey." He often sings the little song, "How to you do—?" supplying Dr. Lipsey's name when necessary. We have just returned from a family reunion held in honor of our Grandmother's birthday.

There were about sixty people there, and we surely did have a nice time. Grandmother and Grandfather were both very happy when we left. About four years ago someone suggested

that we celebrate Grandfather's birthday with a basket dinner provided by the children, and from that time till now we have celebrated both his and Grandmother's in that way. Daddy has been taking The Baptist Record for a long time, and all of us enjoy reading it. If we miss getting it on Thursday, there seems to have been a great calamity.

Since Mrs. Lipsey began the Children's Page, we have taken a greater interest in it. Dr. Lipsey will never know how much good he has done by preaching at Union and by visiting in our home.

We are sending you all a picture we took of Brother Lee and Dr. Lipsey during the meeting. I hope you all will like it. We had hoped to write before, but we finally decided to wait until we had earned a few cents to send to you. You may use it as you think best. We worked for this small contribution. We must close, and we hope to write again and send a larger contribution.

Your hoped-to-be-members,

The Bailey Nine.

P. S. We send as follows: John Keating 5c, Helen 5c, Joe Allen 5c, Georgia Kate 15c, Billie 25c, Claude 25c, James E. 25c, Ernestine 25c and Frances 25c—Total \$1.55.

I cannot tell you, my dear boys and girls, how much I wanted to put in your whole, interesting letter. Dr. Lipsey has told me about you, and of how much help you were in the meeting, especially Frances and Ernestine. If Brother John will come to see us, I will get Julia Frances, who is nearly four herself, to come too, and they would have a splendid time. We are so grateful for the contribution and want you to write again.

West, Miss., Oct. 28, 1928.

Dear Mrs. Lipsey:

We want to send the little orphan children some money our Grandmother gave us, so we will write a little letter. I, Christine, am three and a half years old. I am sending 10c. Sister, Billy Jean, is two years old. She is sending 10c, too. We like to play and visit Grandmother. We have two Grandmothers and two Grandpas living and one Grandmother and one Great-grandpa. We hope to visit the little children some day. Lots of love to you and all the children.

Mildred Christine & Billy Jean McCool.

I think you are the luckiest two children I know—of course I mean happiest—with all those dear grandmas and grandpas. Well, I've got me a new little grand-daughter way over in London, just had her four days.

## SUNDAY SCHOOL LESSON

Nov. 18, 1928

Paul's Experiences in Jerusalem  
Acts 21:17 to 23:35  
(From Points for Emphasis by H. C. Moore)

Golden Text—Be strong in the Lord, and in the strength of his might. Ephesians 6:10.

1. A Hebrew Orator. Paul made to the mob an address at once concise and convincing. When they had reached the castle steps and were about to go within, Paul using the Greek language asked the captain, "May I speak unto thee?" The captain was surprised that his prisoner could speak Greek, for he thought him very probably the Egyptian insurrectionist who had terrorized the land as the leader of four thousand wilderness bandits. But when Paul told him he was a Jew and a Cilician he permitted the Apostle to proceed. Thereupon facing the multitude, Paul from the castle steps beckoned his hand to the people and brought them to a dead silence before him. Then in the Hebrew language, with which they were acquainted, he delivered his defense beginning with the respectful appellation, "Men, brethren and fathers!" He told of his nativity in Tarsus, his education in Jerusalem, his relentless persecution of Christians, his conversion and baptism at Damascus, his return to Jerusalem with a view to locating there permanently, and his unmistakable call from God, "Depart, for I will send thee far hence unto the Gentiles".

2. A Roman Citizen, Paul claimed immunity from scourge and protection from the chief captain. The very mention of the word "Gentile" threw the mob into a frenzy. Tearing their clothes from them and throwing dust into the air, they shouted at the top of their voices, "Away with such a fellow! It is not fit that he should live!" The captain being unacquainted with the Hebrew language in which Paul spoke could only judge of the address by its apparent effect. Concluding that he had a notorious criminal on his hands, he ordered Paul taken inside the barracks and subjected to the ordeal of scourging so that he would reveal his identity and confess the crime he had committed. But when the soldiers were binding Paul ready for the lash he asked the superintending centurion if it were lawful to scourge an uncondemned Roman citizen. The centurion, knowing that any officer who should do such a thing would forfeit both his position and life, reported the matter at once to the captain who, himself, hurried to look into it. To his question Paul declared himself a free-born Roman citizen, a claim easily verifiable by the records in his case, but if falsely made by any pretender, was also punishable by death. So the prisoner was born into civic rights which the captain had been able to secure only by great financial outlay. The thongs were immediately removed from the body of Paul, and the captain was afraid because he had already gone further than the law allowed in dealing with a Roman under charges

before trial.

The story goes on to tell of Paul's imprisonment in the castle, his defense before the Sanhedrin, his encouragement by the presence and promise of the Lord, and, to escape the conspiracy of the Jews, his removal to Caesarea, where he was detained for two years.

## BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.  
Hinsdale, Ill.

"It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark of character and intelligence."—Swedenborg.

Science in Search of God by Kirtley F. Matheny Professor of Geology in Harvard University. Henry Holt & Co., Price estimated \$1.50. The chapters of this book were first delivered before the faculty and students of Denison University in 1924, just when the contest between "Fundamentalists" and "Modernists" was getting under way. The author clearly shows that there need be no conflict between religion and science when these two subjects are rightly understood. Science and religion are friends and not enemies, he contends. It is a fairly well-balanced discussion of a very timely theme. However, there is a strong leaning toward the scientists side of the question one would expect. The book will bring about a better understanding between these two erstwhile antagonistic groups. There is a vast amount of valuable information in this book and it is presented in a clear, readable style and without technical terms.

Doran's Minister's Manual for 1929, by G. F. B. Hallock. Doubleday, Doran & Co. Garden City, New York. Price \$2.00.

This fourth annual issue is up to the standard in every way. It contains nothing but new material and every wide-awake minister will want a copy of it. The book contains outlines and ideas for sermons and addresses quotable poetry, a Scriptural and topical index, many mottoes and suggestions, and Scriptural comments helpful to the minister.

The Story of the Ten Commandments by Conrad H. Moehlman. Harcourt, Brace & Co. 383 Madison Ave, New York. Price \$2.50.

This is a most unique and interesting book. It consists of a careful study of the traditional texts of the Ten Commandments with an effort to unify and revise them. In order that the story may be made a real one the author takes a young Jew, a Catholic, a Calvinist and a Lutheran and shows the manner in which these respective youths have been taught. The author shows how Jesus reinterpreted the Ten Commandments and gave them a new meaning. The author's new decalogue for present day uses may be something of a jar to some minds, but it will provoke serious thought.

The Study Bible, edited by John Sterling. Doubleday, Doran & Co. Garden City, New York. Price \$1.25 per volume.

The two volumes sent for review are *GALATIANS* by the Bishop of Worcester and Principal Alfred E. Garvie, and *JOB* by W. M. Clow and W. G. Jordan. These little volumes are something new as to plan and arrangement, yet the comments, for the most part, are from the great masters of Bible study. One gets the best of what the great minds have given us and that within a small compass. The analytical outline of each book is very fine.

A Business Man's Creed by Roger W. Babson. Fleming H. Revell, New York. Price \$.75c.

This book was written for Mr. Babson's clients and the younger generation. While very brief this little book of only twenty eight pages contains much that is worthy of careful consideration. Mr. Babson presents a sound philosophy of life; practical, common sense, and devoutly religious.

The Bible Reader's Life of Christ by Byron Hoover DeMent, Th.D., D.D., LL.D. Professor N. T. Exposition on Doctrines. Baptist Bible Institute, New Orleans. Fleming H. Revelry Co., New York. Price \$2.50.

A fuller review has already appeared in The Baptist Record, but too much cannot be said of this most excellent work. Ripened scholarship, agreeable style, clear and concise statement, logical and analytical arrangement, and a deeply devotional spirit combine to make this a very superior book.

Roads to the City of God by Basil Matthews. Foreword by Dr. John R. Mott. Doubleday, Doran & Co. Garden City, New York. Price \$1.00.

"A World Outlook From Jerusalem" is the subtitle and gives an adequate idea as to the scope and purpose of the book. Something of a divine inspiration must have come to the minds of those missionary leaders when they conceived the idea of calling a conference on the Mount of Olives, in sight of Calvary and the Holy City, to study anew the plan of world-wide evangelization. The book is a thrilling story of that conference held in the summer of 1928. It will awaken interest, stir up missionary enthusiasm, and impart a vision of world-wide mission such as the reader has not had be-

fore.

Pilgrim's Progress in Pageant by Rev. Bernard C. Clausen and Florence L. Purington. American Tract Society, 7 West 45 Street, New York, N. Y. Price 60c.

This pageant is designed for use in churches, the very place where the modern drama was given birth. The famous allegory of Pilgrim's Progress by John Bunyan has been divided into seven parts, or episodes, each of which will make a very interesting Sunday Evening program. The stage settings and costumes are very simple and any church can put on this pageant. Our churches should be making more of the tercentenary of John Bunyan's birth.

## Notes On the Sunday School Lessons For 1928.

Tarbell's Teachers' Guide, Revell & Co., New York. Price \$2.00.

The author, Dr. Martha Tarbell is in no way related to Dr. Ida Tarbell who has been expressing so freely her views upon national and political topics. Dr. Martha Tarbell is devoting herself to the task of guiding teachers in their work. She is always faithful to the teachings of the Bible and is a safe and sane leader. A vast amount of material has been gathered in this volume and has been arranged in an orderly, systematic manner so as to be of most service to the teacher.

Snowden's Sunday School Lessons for 1929, by Rev. James H. Snowden. The Macmillan Company, New York. Price \$1.50. Dr. Snowden knows how to go right to the heart of things and give the Bible student what he wants. His Sunday School Lessons are instructive, illuminative, suggestive and devotional.

The Gist of the Lesson by Dr. R. A. Torrey. Fleming H. Revell Co., New York. Price 35c. This vest-pocket edition is brief, concise, devotional. Bible students are always happy to follow this great Bible teacher as he unfolds the Scriptures.

Points for Emphasis by Hight C. Moore, D.D. Baptist Sunday School Board, Nashville. Price 35c. Dr. Moore excels in analysis. He can see more in a passage of Scripture and get more out of it than any writer I know. There is nothing better to be found than his Points for Emphasis.

The Battle of the Horizons, by Sylvia Thompson. Little, Brown & (Continued on page 18)



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## B. Y. P. U. Department

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Oxford, Mississippi

### THE JACKSON CITY B. Y. P. U. TRAINING SCHOOL

During the week of October 28-November 2 the Jackson City B. Y. P. U. held its annual Training School. The classes for Juniors were each afternoon in the individual churches and at the Orphanage while the classes for Intermediates, Seniors and Adults were at night at Griffith Memorial Church, the church known in Jackson as "Scotchie McCall's Church." That's where he is pastor and anybody in Jackson can tell you about it. The goal set for the week was an enrollment of four hundred and although strict account was not kept of the enrollment, close observers claim that the goal was reached. The best attendance any day was a few over three hundred which was equal to past records and considering the weather was excellent as we had our first touch of winter that week with rain and cold. There was a fine spirit manifest through the week. The faculty consisted of local folks with the two state workers and one out-of-the-state teachers, Judge John McCall of Memphis. Bro. McCall had a large class in the book Pilgrim's Progress. The interest in the class was marked by a steady increase in the attendance. Judge McCall also brought two messages on two evenings at the inspirational period. Dr. Gunter our State Executive Secretary was also a speaker for two evenings at the inspirational hour. On Friday evening Secretary Wilds made a talk on "Degrees" and presented to three faithful workers in Jackson the certificate conferring the degree of A.D. (absolutely dependable) those receiving the degree were Mrs. L. R. Williams, Mr. A. W. Talbert and Miss Effie Lucas. The school closed with a hot tamale eating contest between Mr. Wilds and Miss Durscherl. The Judges called it a tie.

### ASSOCIATIONAL B. Y. P. U. CONFERENCE

#### Scott County Conference.

On the afternoon of Sunday Nov. 25th there will be held at Forest Baptist church a conference for the executive committee of the Forest County Associational BYPU. The president, Mr. Alfred L. Davis of Morton urges the attendance of every Associational officer, every pastor, every Junior and Intermediate BYPU Leader, every president of Senior and Adult unions. Others are invited to attend but this meeting is planned for the above named and they are urged and expected to be present at the meeting. Note the time and place please and make your plans accordingly. One of the state BYPU workers will be there to help conduct the conference and will appreciate your presence.

Oktibbeha County Conference Saturday evening beginning at 6 o'clock November 24th at Starkville Baptist church the executive committee of the Associational B. Y. P. U. will meet for a conference to make plans for the future. The executive committee consists of the Associational BYPU officers, the pastors of the association, the leaders of the Junior and Intermediate BYPU's and the presidents of Senior and Adult unions. Mr. H. H. Link the president of the Associational BYPU urges a full attendance and has planned to have one of the state BYPU workers there for the conference. Bring Your Problems Up.

#### Yalobusha County Conference

Mr. Sellers Denley president of the Yalobusha County Associational BYPU asks that the associational officers, the pastors, the Leaders of Junior and Intermediate unions and presidents of senior and adult unions let nothing keep them from attending the conference planned to be held at Coffeeville on the afternoon of Sunday, Nov. 18th. This is an important meeting as plans for the future are to be made and a general discussion of the BYPU work as a whole is to be had. One of the state BYPU workers will be present for counsel and it is hoped that the day shall prove to be a profitable one.

#### George County Convention

The George County Associational BYPU will have its quarterly convention on Sunday December 2nd: Every George County Baptist is asked to be present at this meeting. It makes no difference whether you are a member of a BYPU or not, come along; a good program has been planned and you will receive a blessing. Of course every BYPU member in the county will be there unless kindred by sickness or other legitimate excuse. Mr. A. W. Talbert of Jackson is scheduled to be in the meeting as one of the speakers and those who heard him the last time he was in George County will certainly be there this time and will boost for the meeting from now till then.

#### Pearl River County Convention

The Associational BYPU convention of Pearl River County has been announced for Sunday, December 9. In the absence of the president other interested workers have called this meeting and are expecting a good attendance. Whether this meeting is to be in Poplarville as first announced can be determined by dropping Bro. B. L. Davis of Picayune a card asking for particulars. Let every Baptist in Pearl River County support this meeting. By your presence you will encourage the young people and at the same time receive a blessing.

#### The Directors Conference

Thanks for the letters, directors, that have come in saying that you were going to attend the conference in Jackson, Nov. 29th. That will be a holiday and we feel that most of our directors can come that day. You have checked over the program and see that it is to be a helpful discussion of things general and things particular. All pastors are invited to attend. The meeting will be at First Baptist Church, Jackson, Miss., in the T. E. L. room and the meeting opens at 9:30 Thursday morning Nov. 29th. Bring Your Problems Up.

The Hinds-Warren Associational B. Y. P. U. held its third regular meeting at First Church, Vicksburg, Sunday, October 28. Although the attendance was rather small, great enthusiasm was manifested by all present.

The following interesting program was rendered: Song, Have Thine Own Way; Devotional, Rev. J. C. Greenoe; Business Discussion, Led by the President; President's Address, "Vision", Mr. Paul King; Talk, "Some Values of the Associational B. Y. P. U.", Mr. Curtis Beard; Talk, Fishing, As Applied to the B. Y. P. U., Rev. M. J. Derrick. Brief talks were made by Hon. B. W. Griffith and Prof. O. P. Eure. Song, Standing on the Promises; Closing Prayer, Rev. J. C. Greenoe. Mr. A. W. Talbert, State Associational B. Y. P. U. Secretary, who was scheduled to appear on program, was providentially hindered, much to the regret of all present.

#### Senior B. Y. P. U., Wiggins.

We are very much gratified with the progress made in our Senior B. Y. P. U. within the past few weeks and are planning to do much better work in the coming year.

Miss Cleo Miller was elected President.

Miss Doris Hatten, Vice-President.  
Miss Osvia Hickman, Secretary.

We have our new group captains and committees and every one seems to have begun with renewed Zeal to do some real honest-to-goodness work.

Last Sunday night our Vice-President made a very interesting talk on "Life's Investment" at the assembly period.

We plan soon to give the play, "Facing the Facts."

We are always glad to welcome new members and visitors.

(Continued from page 12)

Co., Boston. Price \$2.50.

The story of a wealthy American girl who marries an Englishman of moderate means. Their difference in education, family and background are a barrier to a sympathetic and mutual view of life. Reared in the belief that money can do all things she goes to England expecting to reform both its political and social life, but her American self-assurance and eagerness to remedy the situation only bring her into conflicts and misunderstandings. After unwise adventures and adversities which nearly wreck her life she comes to see life's realities and to

realize that they cannot be solved by mere theories. After all the 'focus' which we are to leave to our posterity who are to see beyond the horizons is love—a near kin to Christianity. Many and varied are the characters in this book and the author deals with the problems of the modern world with a grasp and confidence acquired by a sympathetic understanding of human nature.

Dean of Women: "Did you read the letter sent you?"

The Shipped Soph: "Yes'm. I read it inside and outside. On the inside it said, 'You are requested to leave college', and on the outside it said, 'Return in five days', so here I am."

A negro cook in one of our Southern States answered the telephone one morning, and a cheerful voice inquired, "What number is this?"

The cook in no mood for trifling questions, and said, with some asperity, "You all ought to know. You done called it."

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## COLLEGE COLUMN

## M. S. C. W. NOTES

The Baptist M. S. C. W. girls acted as hostess at an Indian party given in honor of the Baptist A. & M. boys, Saturday evening, October 3. The gymnasium of Lee High School was the scene of the affair.

The Indian braves came over Saturday afternoon in true Indian fashion (with the exception of the special train), creeping stealthily with their feathers, beads, blankets, tomahawks, and tom-toms. But the Indian maidens were expecting them, and were not startled by the fierce war cries.

The Indian idea was carried out perfectly at the party in decorations, program, and refreshments. The decorations lent a splendid atmosphere—one looked for a war dance at any moment. To put a spice on the program prepared by the maidens, the warriors devoted several minutes to the entertainment of the evening. And there was fire-water for refreshments!

In short, the party was a success along the lines of getting M. S. C. W. and A. & M. Baptist students acquainted.

At the time the M. S. C. W. notes were sent in last week, news had not yet reached the reporter of a great honor which had come to our college through the election of Bertha McKay, of Canton, to the vice-presidency of the Baptist Student Conference, which will meet next year in Hattiesburg, with the State Teacher's College as hostess.

—Reporter.

## BLUE MOUNTAIN COLLEGE

## B. Y. P. U.

We are delighted with the large attendance and the great enthusiasm of the B. Y. P. U. Study Course. Two hundred twenty-seven girls are coming eagerly to take advantage of this great opportunity for training. We are expecting more to join us as time goes on. Each B. Y. P. U. President is experiencing much joy over the enthusiastic response of her members to the Study Course.

Truly, great blessings are being poured out of the windows of heaven this week, and we feel confident that the seeds sown will spring up and abound with much fruit. We have had a number of visitors to see us this week. Mr. Fred Terry, of Ole Miss, was among them, and we were fortunate and grateful to have him conduct the noon-day prayer meeting on Tuesday. He packed a great thought into a few words.

The inspirational speaker of the week is Dr. Holcombe, of Tupelo, Miss. His first message on "The By-Products of Life" was most impressive and suggestive, and we are anticipating hearing the other good messages that he will bring us. We were much impressed also by the music given us by Dr. Holcombe's Jewish friends. They are sincere Christians and brought us a great message in song.

Miss Durscherl, Mr. Wilds and Mr. Johnson are endearing themselves to our hearts more and more as the days pass. The week is all too short, but the inspiration that they have given us this week will stand as a monument to them after they have gone. We are glad that they have been able to come to us, and we are looking forward to the time when we shall have them with us again.

—Louise King.

## ON THE COAST

Harrison County Association at Lyman Oct. 18 and 19 was well attended, royally entertained, the fellowship refreshing, and the reports and discussions of high standard. The W. M. U. had a good day Thursday and at evening the association was quickly organized by re-electing present officers, and the work proceeded with energy and fine spirit. Several visitors from other sections were seated and rendered acceptable help in the meetings. Among them were Brethren Sullivan of D'Lo, W. S. Allen and A. L. O'Briant of Hattiesburg, A. G. Moseley of the Relief and Annuity Board, and Evangelist Jacob Gartenhaus of the Home Mission Board. There may have been others whose names I have overlooked. Bro. Bryan Simmons addressed the ladies Thursday, but could not remain for the association. He was accompanied by Pastor J. N. Miller of Wiggins. Mrs. Pack of Hattiesburg, District Vice-President, addressed the ladies also.

Bro. Gartenhaus spent several days on the Coast following the association, speaking at Handsboro, Gulfport and Biloxi.

Pass Christian begins a meeting Nov. 5, with Pastor Almond of Wesson as preacher. They hope to co-operate with Bay St. Louis in calling a pastor.

First Church, Biloxi, is pressing Pastor S. G. Posey of Coliseum Place Church, New Orleans, to accept their call. He begins a meeting with them Nov. 2, and they hope matters may be shaped up so that he may be induced to accept. The balance of us on the Coast would be delighted if he would do so.

Dr. Ben Ingram, who recently resigned at Biloxi, has not yet accepted work, but we are afraid he is not going to stay in South Mississippi. We wish some good church would interest him enough for him to stay among us.

Evangelists Wade Smith and Curtis Hall are scheduled to begin a meeting with Bowen Memorial Church, near Handsboro, on November 18.

Evangelists Bryan Simmons and W. L. Compere are to begin a meeting with Ocean Springs Church Nov. 25. If plans under consideration mature Ocean Springs hopes to be able to locate a pastor in their midst for half time, and it would be very desirable for him to have the other half of his time taken by churches in Jackson County Association. That would enable him to render better denominational service.

Pastor J. M. Edwards recently resigned at Sharon, near Gulfport, and they have called Bro. H. D.

Walker for half time.

Handsboro is planning for a revival sometime between now and Christmas.

We of the Coast section crave the prayers of the spiritually more prosperous sections for us in our difficult field.

Fraternally,

—W. C. Hamil.

## HOSPITAL GOWNS NEEDED

Some weeks ago I asked the Women's Missionary Societies to make tray cloths for the Baptist Hospital in New Orleans. The response has exceeded our fondest hopes.

The sewing matron asks that other societies desiring to sew for the hospital shall make plain gowns for patients of about six years old. These gowns should be opened all the way down the back, with tape at the neck and about ten inches below the neck for tying, no buttons or buttonholes; and with sleeves eight or ten inches in length. The gowns may vary in length and size.

We greatly appreciate the help of the Women's Missionary Societies. From nearly every state we have received responses to our former request.

Address, Baptist Hospital, 2700 Napoleon Avenue, New Orleans, Louisiana.

—Louis J. Bristow,  
Superintendent.

## A CASE OF PRAYER

By Louis J. Bristow, Superintendent

She was a student nurse in the Southern Baptist Hospital in New Orleans and was suddenly stricken with an acute and distressing condition. A distinguished internist soon called a leading surgeon, and a very serious operation was done a little after midnight. The girl's condition was critical, and the next morning the surgeon told me nothing but a miracle could save her life. As the physician expressed it: "The best I can say is, everything is against her recovery". Two special nurses were in constant attendance. The girl's parents came. It seemed that we would have a death in the hospital family, and a pall of sadness rested over the entire place.

Now, in the hospital death is not unusual; but for a student nurse to die, one of our very own girls,—that was terrible.

Several days passed. Day after day as I spoke to her, she expressed an unwavering Christian faith. She was rapidly losing strength, and late one afternoon the doctor told me she could hardly live until midnight. I knew that all human skill and knowledge were at an end, and only God could have. I went to each floor and told the nurses we would have special prayer in the chapel at 7:15 o'clock, asking God to spare Miss Hanssen's life. At 7:15 o'clock every nurse who could be present was in chapel; the girl's father and mother, office clerks and others. I read some scripture and made a prayer; and somehow felt that that prayer would be answered,—for about one hundred persons were uniting in it.

About midnight there was a no-

## IN MEMORIAM

## In Memory of Sister Rebecca Barnett

On September 27, 1928, Sister Rebecca Barnett departed this life.

She was a loyal and devoted member of Standing Pine Baptist Church, and had been for a number of years. She will be greatly missed by the church and also by a multitude of friends and relatives.

We feel that our loss was Heaven's gain, and we should all strive to be prepared to meet her in that world that shall have no end.

May God bless her bereaved children and her friends is our prayer.

O. H. Barnett,  
Miss Imogene Wright,  
Mrs. Homer C. Wright,  
Committee.

## Gibbons

F. M. Gibbons, born Aug. 13, 1874; died Oct. 29, 1928; married Miss Alice Puckett Jan. 14, 1895. The Lord blessed their home with five children, three living. He joined the Baptist Church at White Oak before he was married, was a member at Sardis Church for 25 years, also a deacon. He has been a Master Mason 26 years. He meant as much to Sardis Church as any man in it. He was indeed a great man. Was buried at Sardis with Masonic rites. I was assisted in the funeral by F. C. and R. O. Bankston and J. C. Bell.

—D. W. Moulder.

Noticeable change for the better, and from that day the patient improved, and became fully strong. That was several months ago; and as I sat behind her in chapel service this morning and listened to her singing Schofield's splendid hymn, "Saved, Saved, Saved", I thought how her case should impress us that God hears prayer.

## THE MASTER TEACHER

Every preacher, Sunday School teacher should read "The Letter and the Spirit of our Profession," from the inaugural address of President Wm. P. Dearing before the State Teachers Association of Indiana. It is issued in an attractive leaflet by the No-Tobacco League and will be sent along with other leaflets of value on request.

Government reports show that more than one hundred billion cigarettes are manufactured and sold annually in our country. Their use is increasing rapidly among girls, boys and women. Good people are being disturbed about it. Folks of intelligence are asking for reliable, up-to-date information on the question. The leaflets mentioned above and other information will be furnished to those sending five cents to cover cost. Address No-Tobacco League, Indianapolis, Ind.

## MACON

During the Summer while the pastor was away in meetings our B. Y. P. U.'s have rendered efficient service by conducting the mid-week prayer services. The Intermediates

had charge of two such services, the Juniors and Seniors one each.

Those who attended the services say that they were helpful and inspiring.

Our General Organization is working nicely now with Mrs. E. E. McCool as Director and Mrs. Hugh Davis as Associate Director.

R. D. Pearson, Pastor.

### RESOLUTIONS

We, the members of the Magee Baptist church in conference assembled, desiring to give public expression of estimation as well as appreciation of Rev. J. L. Boyd as pastor, preacher and citizen, do declare and adopt the following resolutions, to wit:

That, whereas, Bro. Boyd on last Sunday saw fit, moved by the Holy Spirit as we feel sure he was, to offer his resignation as our pastor to take effect as early as the mutual interest of the church and pastor will permit, we therefore, as reluctant as we are, feel impelled to accept his resignation in the spirit in which it was tendered. That is, that it has pleased God in his dealing with things divine, to call Brother Boyd from among us, as we trust, to greater fields of usefulness in His Kingdom. And in this sad hour of separation, we feel moved to say to Bro. Boyd publicly that his services and labor among us as pastor, preacher and citizen have been marvelous. He has led us into new fields of Christian achievement. From half-time to practically full-time work, and through a great building program in which we have built for the Lord a \$32,000.00 house of worship as a monument to his vision and untiring efforts. And furthermore, his vision and leadership have touched and given new life that he has lived, the influence he has set in motion, and the good he has accomplished will live on after he has passed this way.

And whereas, we have found in Bro. Boyd, during the six years he has been among us as our undershepherd, a safe and successful leader and wise counselor, and well fitted by training and experience for the field of labor to which he may be called.

Be it therefore, Resolved, That in the going of Bro. Boyd from us to other fields our community will sus-

tain a great loss, and our town and church a great preacher and pastor whose place will be hard to fill. And while we regret the loss of Brother Boyd and family, yet we feel that it is God's will, and to it we should reverently submit.

Be it further Resolved, That we heartily commend Brother Boyd to other fields of labor, and unhesitatingly say that he is a wise, able and fearless leader whose leadership can be followed with safety and whose example can be emulated.

And with these parting words permit us to add that as Brother Boyd goes from us, we pledge him our prayers, and feel assured that we shall have his.

Be it further Resolved, That these resolutions be presented to Brother Boyd and his family.

Adopted by the church in conference this October 21, 1928.

R. C. Russell, Mod. Pro-tem.

### MISSING MINUTES OF ASSOCIATIONS

WANTED: The Missing Minutes of the District Associations, as indicated below, sent to Dr. P. I. Lipsey, Baptist Headquarters, Jackson, Miss. Any assistance from any one will be appreciated.

1. Aberdeen Baptist Association: 1843 to 1853 inclusive; 1855 to 1857; 1860, 1862 to 1864; 1868, 1873, 1874, 1893 to 1900; 1902 to 1908; 1911 to 1915; 1917 to 1927.

2. Alcorn County Baptist Association: Missing copy, 1924.

3. Amite Primitive Baptist Association: All missing except 1885.

4. Adoniram Judson Association: Missing—1917, 1918, 1920 to 1927 inclusive.

5. Bay Springs Baptist Association: Missing—1904, 1905, 1907, 1920 to 1927 inclusive.

6. Bethel Baptist Association: Missing—1888 to 1890; 1892 to 1900; 1902, 1904 to 1927 inclusive.

7. Benton County Association: Missing—1926.

8. Bethlehem Baptist Association: Missing—1852 to 1855; 1885, 1891, 1895, 1897, 1900 to 1927.

10. Bolivar County Association: Missing—1925, 1926, 1927.

11. Calhoun Baptist Association: Missing—1875 to 1889; 1893 to 1906; 1911 to 1918; 1920.

12. Calhoun County Association: Missing—1926 and 1927.

13. Carey Baptist Association: Missing—1887, 1893 to 1899; 1901 to 1908; 1911 to 1915; 1917 to 1919; 1921.

14. Carroll County Association: Missing—1926.

15. Chester Baptist Association: Missing—1892 to 1899; 1911 to 1915; 1917, 1919 to 1927.

16. Central Baptist Association: Missing—1846, 1862 to 1865 inclusive.

17. Chickasahay Baptist Association: Missing—1878, 1895, 1897, 1901, 1905, 1906, 1912 to 1914.

18. Chickasaw Baptist Association: Missing—1839 to 1843; 1845 to 1847; 1862, 1865, 1901, 1903, 1918.

19. Choctaw Baptist Association: Missing—1835, 1836, 1838, 1839, 1843, 1850, 1863, 1865, 1877, 1879 to 1883; 1885, 1886, 1888, 1893 to 1909;

1911 to 1913; 1916, 1919, 1923 to 1927.

20. Choctaw County Association: Missing—1927.

22. Coldwater Baptist Association: Missing—1897 to 1903; 1905, 1907, 1908, 1911 to 1913; 1915, 1920.

23. Columbus Baptist Association: Missing—1891, 1894 to 1908; 1920, 1923, 1927.

24. Copiah Baptist Association: Missing—1886 to 1889; 1903, 1906.

25. Covington County Association: Missing—1925, 1926, 1927.

26. Deer Creek Association: Missing—1893 to 1908; 1912 to 1914; 1916 to 1921; 1926, 1927.

27. Delta Baptist Association: Missing—1926 and 1927.

28. Ebenezer Baptist Association: Missing—1859 to 1862; 1864 to 1870; 1873, 1875, 1877 to 1893; 1895 to 1900; 1902 to 1927.

29. Enterprise Association: Have only the 12th number, viz, 1883.

31. Franklin County Association: Missing—1926 and 1927.

32. General Association in North Mississippi: Have only the copy of 1859.

33. General Association in Southeast Mississippi: Missing—1855 to 1858; 1861, 1863 to 1870; 1872, 1875, 1884, 1896, 1898, 1899, 1905, 1906, 1915 to 1917; 1920, 1926, 1927.

34. Good Hope Primitive Association: Missing—All except the year 1892.

35. Greene County Association: Missing—1917 to 1919, and 1927.

36. George County Association: Missing—1926 and 1927.

37. Grenada County Association: Missing—1920, 1926, 1927.

38. Gulf Coast Association: Missing—1881, 1883, 1893 to 1895; 1897 to 1902; 1913, 1920.

40. Harmony Baptist Association: Missing—1850, 1851, 1853 to 1855; 1858 to 1866; 1873, 1876, 1877, 1878, 1881, 1883 to 1885; 1894, 1895, 1902

to 1909; 1911 to 1927.

41. Harrison County Association: Missing—1927.

42. Hinds County Association: Missing—1921 to 1924; 1926 and 1927.

43. Holmes County Association: Missing—1927.

44. Hopewell Baptist Association: Missing—All except the years of 1910, 1912, 1913, 1914, 1916.

45. Itawamba County Association: Missing—1922 to 1924, and 1927.

46. Jackson County Association: Missing—1927.

47. Jeff. Davis County Association: Missing—1912 to 1920; 1926 and 1927.

### CLINTON HOME FOR SALE

Large, elegant, beautifully located Clinton Home at a pick-up price—\$3,750.00. Lot 110x140 ft. Has been held for \$8,000.00.

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### "George White McDaniel"

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THE BAPTIST BOOK STORE  
JACKSON, MISS.

## Starts Hens Laying

Here's a New Way to Get Eggs in Winter. Costs Nothing to Try.

A letter from Miss Dama Wright, Vancouver, Wash., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 234 Postal Station Bldg., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

48. Jones County Association: Missing—1915 to 1918; 1927.

49. Judson Baptist Association: Missing—1853, 1854, 1858, 1862 to 1866; 1868, 1873, 1879, 1880, 1893 to 1908; 1911 to 1919; 1921, 1926, and 1927.

50. Kemper County Association: Missing—1925, 1926, 1927.

51. Kosciusko Baptist Association: Missing—1860 to 1888; 1891 to 1920, and 1927.

52. Lafayette County Association: Missing—1925, 1926 and 1927.

53. Leflore County Association: Missing—1926 and 1927.

54. Lauderdale County Association: Missing—1902 to 1909; 1911, 1913 to 1915; 1918 to 1920; 1927.

55. Lawrence County Association: Missing—1911 to 1916; 1918, 1920, 1925, 1926, 1927.

56. Leaf River Association: Missing—1890, 1892 to 1909; 1911 to 1913; 1917, 1918, 1920 to 1927.

57. Lebanon Baptist Association: Missing—1901, 1902, 1906, 1908, 1920, 1927.

58. Leake County Association: Missing—1927.

59. Lee County Association: Missing—1920, 1926 and 1927.

60. Liberty Baptist Association: Missing—1838 to 1848; 1850 to 1887; 1898, 1900, 1901.

62. Landmark Baptist Association: Have only the 25th session Minute, *viz.* 1921.

63. Madison County Association: Missing—1923, 1924, 1927.

64. Magee's Creek Association: Missing—1887, 1891 to 1908; 1910, 1911 to 1927.

65. Marion County Association: Missing—1927.

66. Marshall County Association: Missing—1927.

67. Mississippi Baptist Association: Missing—1806 to 1818; 1820, 1821, 1826, 1828, 1830, 1845, 1864, 1865, 1872, 1876, 1893 to 1899; 1905, 1908, 1911 to 1914; 1920, 1927.

68. Monroe County Association: Missing—1906 to 1908; 1911 to 1916; 1921, 1922, 1927.

69. Montgomery County Association: Missing—1915 to 1917; 1919, 1920, and 1927.

70. Mt. Olive Baptist Association: Missing—1874 to 1876; 1881 to 1884; 1886 to 1889; 1891 to 1927.

71. Mt. Pisgah Association: Missing—1836 to 1838; 1841, 1842, 1846, 1853, 1878, 1895, 1896, 1899 to 1902; 1904 to 1908; 1911, 1913, 1918, 1925, 1926 and 1927.

74. New Liberty Association: Missing—1891 to 1894; 1899, 1902, 1905 to 1908; 1911, 1915, 1916, 1918 to 1927.

75. New Hope Primitive Association: Have only those of 1884 and 1885, the 38th and 39th.

76. Newton County Association: Missing—1927.

77. Noxubee County Association: Missing—1926 and 1927.

78. Oktibbeha Baptist Association: Missing—1879 to 1904; 1906 to 1908; 1913 to 1915; 1917, 1926 and 1927.

79. Oktibbeha County Association: Missing—1926 and 1927.

80. Oxford Baptist Association: Missing—1907, 1908, 1911 to 1915; 1919, 1921 to 1927.

82. Pearl Leaf Association: Miss-

ing—1895, 1896, 1900, 1901, 1902, 1911, 1915, 1916, 1920 to 1927.

83. Pearl River Association: Missing—1826, 1827, 1850, 1852, 1863 to 1899; 1901, 1903 to 1908; 1911 to 1914; 1917, 1919 to 1927.

8. Pearl River County Association: Missing—1927.

85. Pearl Valley Association: Missing—1885 to 1908; 1912, 1913, 1915 to 1918; 1920, 1922, 1924 to 1927.

86. Perry County Association: Missing—1911 to 1919; 1921, 1923, 1927.

88. Pontotoc County Association: Missing—1919 and 1920.

89. Prentiss County Association: Missing—1920, 1923 and 1927.

91. Red Creek Association: Missing—1879 to 1886; 1888, 1889, 1891, 1894 to 1898; 1906, 1907, 1910, 1911, 1913, 1916 to 1919; 1924 to 1927.

92. Rehoboth Baptist Association: Have only the 41st number, *viz.* 1878.

93. Riverside Association: Missing—1926 and 1927.

94. Salem Baptist Association: Missing—All but five, 1866, 1869, 1880, 1884, 1889.

95. Sardis Baptist Association: Have only the first, 1870.

96. Sipsey Baptist Association: Have only the 4th, 1890.

98. South Mississippi Association: Missing—1896, 1898, 1902 to 1927.

99. Springfield Baptist Association: Missing—1874, 1877, 1893 to 1927.

100. South Mississippi and East Louisiana: Have only the 8th, *viz.* 1887.

101. State Association of Baptist Churches: Have only the 3rd. *viz.* 1910.

102. Sunflower Baptist Association: Missing—1870 to 1878; 1880, 1881, 1883, 1884, 1886, 1889, 1893 to 1899; 1911, 1914, 1915, 1919, 1920.

104. Shady Grove Baptist Association: Have only the 4th. *viz.* 1880.

106. Tallahala Baptist Association: Missing—1886, 1888 to 1897; 1899 to 1909; 1912, 1914 to 1927.

107. Tallahatchie County Baptist Association: Missing—1927.

108. Tippah Baptist Association: Missing—1862 to 1868; 1870 to 1873; 1876 to 1878; 1880, 1882 to 1887; 1894 to 1898; 1900 to 1908; 1911 to 1917; 1919.

110. Tishomingo Baptist Association: Missing—1861 to 1865; 1871 to 1874; 1879; 1893, 1896, 1898, 1900 to 1903; 1912, 1925, 1926, 1927.

111. Tombigbee Baptist Association: Missing—1883 to 1893 to 1913; 1920, 1922 to 1927.

112. Trinity Baptist Association: Have only the 28th number, *viz.* 1925.

113. Union Baptist Association: Missing—1826 to 1840; 1843, 1850, 1863, 1864, 1867 to 1869; 1875, 1879, 1880, 1881, 1884, 1887, 1891, 1893 to 1895; 1901, 1906, 1909, 1912, 1917, 1918, 1924.

114. Union County Association: Missing—1920.

115. Walthall County Association: Missing—1913 to 1920; 1922.

116. Washington Association of Regular Baptists: Have only 1921, 1922, 1924.

117. Wayne County Association: Missing—1919, 1920, 1927.

118. West Judson Association: Missing: 1884 to 1888; 1893 to 1897; 1899, 1900, 1902 to 1908; 1911 to 1915; 1917, 1919 to 1927.

119. Winston County Association: Missing—1927.

120. Yalobusha Baptist Association: Missing—1837 to 1840; 1843 to 1852; 1854, 1855, 1860, 1862 to 1866; 1868, 1870, 1874, 1882 to 1886; 1889, 1893 to 1895; 1897, 1898, 1900 to 1908; 1911 to 1915.

121. Yalobusha County Association: Missing—1927.

122. Yazoo Baptist Association: Missing—1852, 1853, 1855 to 1868; 1879, 1883, 1884, 1893 to 1909; 1911 to 1915; 1917, 1920, 1921.

123. Yazoo County Association: Have only the 1925.

124. Zion Baptist Association: 1837 to 1857; 1859 to 1868; 1872, 1873, 1875, 1878, 1888, 1893 to 1908; 1911, 1914 to 1917; 1919 to 1927.

125. Zion Missionary Association: Missing—1871 to 1889; 1891 to 1919; 1927.

126. Zion Rest Primitive Association: Have only the 1870.

127. Baptist State Convention Minutes: Missing—1836 to 1842; 1844 to 1846; 1849; 1852, 1856, 1857, 1860 to 1872; 1875, 1878, 1879, 1880, 1882, 1885, 1915.

## A GREAT HERITAGE

The writer reads The Baptist Record as well as two other leading Southern Baptist papers. On reading Nov. 8th issue, some reflections swept through my mind. One thought came: What a great heritage Mississippians have! Then I turned and read Ephesians 1:15-23, and thought further: What a great heritage we have in these United States! How uncompromising and unselfish our fathers and the great men and women of their day and our day have been, and how we reap the greatest blessings of any nation. We reap because their eyes of understanding have been enlightened; to know the hope of His calling, and what the riches of His inheritance in the saints; "and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power."

But the thought came concerning the courage of conviction of Editor Lipsey, and Secretary Gunter, and a long list of men and women inspired like the Apostles with the holy boldness, not only in Mississippi, but in every state in the Union—men and women who are awake to the perils of inveterate, subtle, evils—evils of which many in their ranks are yet insensible; for very few realize the tremendous extent of the dangers in the moral issues that have been thrust upon us in these times. These issues were such as were calculated to overthrow the inheritance of saints which has taken decades, and centuries, and millions of martyrs blood to attain.

The schemes foisted upon us were not born in a night, but headed up in years of plotting and contriving. Their thrusts were not only directed against our own civil and relig-

ious heritage, but concerned the destiny of every nation; for world progress must come on the basis of the principles Jesus and his apostles advocated—freedom from every evil denomination.

Just as we look back and thank God for those who were prophetic of this heritage, and saw our day in their suffering, future generations will bless God for our T. J. Bailey, our illustrious, immortalized W. B. Crumpton, P. I. Lipsey, and an innumerable company of others. Their prophetic vision is marvelous, because it is God's own revealing conquest by the Holy Ghost, and enforced by the grace and love of Christ.

Not many are in position (except overburdened pastors) to understand the harrowing toils, and enduring patience—patience with other's misunderstandings, and even malicious oppositions, which such noble ones are bearing. Thank God for such, editors, teachers, leaders, and preachers! Such are men and women who are concerned about politics as citizens of two worlds—not babblers in and on politics, but concerned that the destinies of their fellows and nations shall go morally right—religiously right. Not to do so in such times is to be false shepherds, and refuse to "contend earnestly for the faith once for all delivered to the saints."

It always seemed to me that when the old hawk was trying to catch her chicks, that he wanted to say to the old hen; Shut your mouth, and go on about your business, and I'll take care of the biddies.

God's people are concerned that the word of God in the 89th Psalm shall come to pass as to politics.

The passage says:

"Justice and judgment are habitation of thy throne; Mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; They shall walk, O Lord, in the light of thy countenance."

C. T. Carmichael,  
Coffeeville, Ala.



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